THE TRVE TRIAL

and Turning of a Sinner.

OR,

THREE PLAINE AND profitable Sermons, teaching *the Search and Triall of our* waies, Repentance of Sinne, *and true turning vnto God.*

The ſumme whereof was preached *at Feuerſham in Kent Aug.* 3. 1606.

By *Thomas Tuke.*

ZACH. 1.3.

Turne yee vnto mee, ſaith the Lord of hoſtes, and I will turne vnto you.

EZEK. 18.21.

If the wicked will returne from all his ſinnes, that he hath committed, &c. he ſhall ſurely liue, and ſhall not die.

LONDON,
Printed by *Thomas Creede,*
1607.

BRITISH MUSEUM

TO THE RIGHT Worſhipfull and vertuous *Ladie*, Chriſtiana, *wife to the* Right Worſhipfull Sir *Iohn Leueſon* Knight: grace from *God, both temporall, and eternall.*

MAdame, rare and admirable are the fauors which we haue receiued of the Lord, & by his grace enioyed now almoſt fiftie yeares together. He hath giuen vs his Word and Goſpel, his lawes and ſtatutes: hee hath planted a

Vineyard amongſt vs, and ſent his Prophets vnto vs. Hee hath brought vs out of captiuitie from vnder Weaſterne *Babylon*, and diſpelled the Egyptian-like darkneſſe of Romiſh ſuperſtitions. Hee hath not dealt ſo with euery Nation. Moreouer, hee hath imparked vs with the pales of Peace, and hedged vs about with the Lawrells of Proſperitie. He doo.h fill our barnes with plentie, & cauſeth our cups to runne ouer. He hath put the Palmes of victorie into our hands, the Garlands of triumphs about our heads,

and

and hath made our verie enemies ſeeke to be at peace with vs. Hee hath turned our ſpeares into ſpades, our ſwords into ſythes, and our pikes into pennes; yea to make a perfect and plenary demonſtration of his loue vnto vs, and hatred of our Aduerſaries, he hath of late vouchſafed to vs both Prince and People, a verie wonderfull and great Deliuerance, from a moſt barbarous and vniuerſall confuſion, plotted, and almoſt performed by the children of *Babel*, the Minians of that purple Harlot. But *Neuem. 5. 1605.*

how doe we remonſtrate our thankfulneſſe and loue to him? Alas, our ingratitude is too-too manifeſt. Our ſinnes doe teſtifie the ſame to our faces. Ignorance, Oathes, Prophanations of the Lords day, Neglect, yea and palpable Contempt of the Goſpell, and of Gods faithfull and honourable Embaſſadours, with many other grieuous and tranſcendent enormities, do ſo ſwell & abound in the multitude, as that if they were not by force held in with the piles of wholeſome lawes, and the banks

of

of gouernmēt, they would quickly ouerflow, & beare and beate down all before them. So that the Lorde may ſay of vs, as *Moſes* ſomtimes ſaid of *Iſrael*: *But hee that ſhould haue bene vpright, when he waxed fatte, ſpurned with his heele, and forſooke God that made him, and regarded not the ſtrong God of his ſaluation*: not much vnlike wee are (for the moſt) to the yong *Hindes* mentioned in the booke of *Iob*, who when they are waxed fatte, and growne vp with corne, *Goe from their dammes, and returne no more vnto them.* *Ioſephus* wri-

Deut. 32. 15.

Iob. 39. 7.

writeth, that the Riuer Iordan doth carrie the Fiſhes ſo long ſporting themſelues, and floting aloft, till at length it caſts thē headlong into the *Dead Sea*, where they periſh: ſo it ſeemes our proſperity, through the corruption of our heartes, hath trained vs on ſo long, that wee haue fallen into a Sea of ſinnes, and a gulfe of wickedneſſe. What can we now expect of God, beſides the complement of that dreadfull minace vpon vs, with which, the declining church of *Epheſus* was ſometimes threatned: to wit, the remo-

Mare mortuum.

Reue. 2. 5.

remouing of her *Candleſtick* out of his place, vnleſſe ſhe did repent? If we therefore deſire the continuance of the Goſpell among vs, and of all outwarde bleſſings, which attend vpō the true profeſſors and embracers of it, we muſt in the feare of God, *Search & trie our waies, and turne againe vnto him. Amend your waies and your works* (ſaith the Lord) *and I will let you dwell in this place. The Lord our God is gracious and merciſull, and will not turne away his face from vs, if we conuert vnto him.* *Pliny* ſaith, that the *Riuer-horſe* feeling himſelf too

Ier.7.3.

2.Chron. 30.9.

Plin.lib.8. cap.26.

fatte,

Plin. lib. 8. c. 26. fatte, & ouermuch grown, pricketh a veine in his legge with ſome ſharpe reede newly cut, and by letting himſelfe blood, doeth ſo helpe himſelfe, and preuent the daunger, which he was ſubiect before to fall into: ſo when wee ſwell with pride and ſelfe-loue, and when we waxe groſſe ſpirited, and fatte at heart, and when the corrupt humors of our ſoules abound, our beſt phiſicke is, to prick our hearts with true compunction of ſpirit, and remorſe of conſcience, and to let our ſelues blood of thoſe cor-

corrupt humours by true repentance, and godlye ſorrow. If wee neglect the performance of theſe duties, wee may iuſtly feare, that the Lord will remoue his fauours from vs, & giue them to a people that will bring forth better fruites. To helpe forwarde this godly practiſe, I haue compiled, penned, and now publiſhed, theſe ſequent exhortations: which I dedicate and offer vnto your Ladiſhippe, eſpecially becauſe I knowe you loue this Doctrine, & the faithfull practiſers of the ſame.

Thus

Thus taking my humble leaue, I recommend you to the grace of God. *Cuxton. March.25. 1607.*

Your Ladiſhips in all dutie,

Thomas Tuke.

The principall Contents.

1 An eleuen doctrines are orderly collected, and their applications seuerally annexed.

2 Sundry reasons to moone vs to search our selues.

3 Many motiues to perswade vs to search narrowly and soundly.

4 Diuers reasons, to moue Ministers to ioyne themselues in their exhortations.

5 Many reasons why euery man ought to busie himselfe in searching of himselfe principally.

6 Sundry causes why wee should try our waies, after that by searching we haue found them out.

7 The true Touchstone of triall: here

here sundry Iudges are reiected for sundry reasons.

8 These points with their reasons are discussed and propounded. 1. Who must turne. 2. From what. 3. To whom. 4. Where. 5. When. 6. How.

9 All these things are illustrated by many fit similitudes, and other comparisons: or at least the chiefest.

Many other particulars are taught, which the godly Reader may finde, if it please him to peruse the Sermons through.

SERMONS PREACHED at *Feuersham* in Kent.

Lament. 3. 40.

Let us search and try our waies, and turne againe vnto the Lord.

His mournefull prophet, *Ieremy*, hauing in part described & declared the perplexed and lamentable cõdition of his countrymen, and both testified and iustified, as wel the righteousnes of God in afflicting them for the multitude of their transgressions, as his mercie in moderating their misery, and

preseruing them from their full and finall destruction; hee doth in these words propound vnto them a very serious and sober exhortation, consisting of three branches. The first is conteined in the three former words, *Let vs search*. That is to say, let vs diligently inquire after, seeke, and labour to find out. The second is couched in the next wordes, *And trie our waies*. That is, let vs proue our thoughts, our words & workes, after that by diligent and due searching we haue found them out. The third is comprehended in the last words, *And turne again vnto the Lord*. That is, after exact inquiry & faithfull examination, let vs relinquish and abandon all that is amisse, repenting of it, and relenting for it, and let vs come home againe vnto our father, and turne backe vnto his waies, from which we haue gone astray like straglíng sheepe. The instructions are many, both excellent and profitable.

Doct. 1. For so much as the holy Ghost doth

doth in the fore-front of this exhortation aduertise vs to search out our waies: I conclude and gather, that this is a duty necessary to bee performed of euery sinner that desireth to make a sound conuersion of his sinnes. Because it is a dutie so much neglected, I wil vse some arguments to incite and perswade you to the practise of it. In the first place, consider that it is not man but GOD which commandeth vs to make this search. For the whole Scripture (whereof this sentence is a part) is giuen by inspiration from God, and the holy men of God, (whereof this Prophet was not the last, nor yet the least) did all of them speake and preach as they were carried and directed by the spirit of God. Homage belongeth to a King, honour to a father, and obedience to a maister. God is our King, our Father, our Lord & Maister. He is the onely law-giuer, that is onely able to saue and destroy. He exhorteth vs to search our waies:

2. *Tim.* 3. 16.

2. *Pet.* 1. 21.

Iam. 4. 12.

therefore as we respect his grace, & feare his anger, as we would not be reputed & regarded as disloyal subiects, disobedient children, rebellious and refractary seruants; let vs in al humility of heart, and sincerity of soule and conscience submit and obey. Secondly, we shal not know our waies, what they are, and whither they lead, vnlesse we take some paines in searching of them out. A Prince cannot know the state of his kingdom, a phisitian cannot discern the constitution and habit of a mans body, without some good & cõpetent search and inquisition: so no man can iudge of the condition and state of his soule and body, & know the case and quality of the kingdom of his heart, except by searching he doe labour to attaine thereunto. He that knoweth not his waies, cannot examine them: how then shall he be able to reuert and turne from them if they be not good? On the contrarie, our searching of them is a very good furtherance & preparatiue to

our

our triall of them, and turning from them; like the needle, which prepares a way for the threed, which followeth it. For as a man perceiuing himselfe to be wounded or any way diseased, is moued to seeke about for a remedie: euen so when a sinner by ransacking his life and heart, findeth out his spirituall wounds and diseases, hee is by the grace of God prepared & prouoked to seeke for cure, and to be deliuered of his grieuances.

Thirdly, he that intends to build, will search the foundation, whether the ground be sound or sandy, whether fast or false. Saluation is a faire and goodly building. Now he that builds it vpon ignorant conceits, & blind presumptions, deceiueth himselfe, and dishonoureth his Sauiour: therefore it is good for a man to search himselfe, & lay a firme foundation; the toppe will fare the better for the bottome. If the groundworke bee not stable, the building cannot stand: and where there is no

ſure ſearching, there can be no ſure working. Moreour, he that deſireth a plentifull Crop, muſt view his ſeed, and ſearch it for Chaffe, Cockell, and other noxious and infeſtant ſeeds: ſo he, that deſireth to be fruitfull in good works, muſt ſearch himſelfe for the ſeeds of ſin, which ingendreth nothing but ſtinking weedes.

A diſcreete and faithfull Magiſtrate will ſearch his kingdome, for treacherous, rebellious, and other pernitious perſons; ſpecially if hee haue had certaine intelligence of them: ſo wee that are made Kings and ſpirituall Magiſtrates by Ieſus Chriſt, ſhould ſearch all the corners of our kingdome for our ſins, which lurke within vs like traitors, and are ready to pull the crowne from our heades, and ſnatch the ſcepter out of our hands, yea and blowe vp the whole Parliament of our ſoules. God hath giuen a man reaſon to be as a Prince to rule him, it being ruled by the line of his Lawe: the ſu-

Reuel. 1. 6

preame

preame faculties of the soule, be the Peeres or Nobles: the senses are the guard and attendants: the outward part are as the Commons; and our Sins, & sinfull Affections, are traitours, rebells, and as factious and infectious persons, which disturbe the peace of the Common-wealth, and being desperate and irreconciliable enimies vnto the State, doe striue to dismount the Prince from her Throne, and vtterly to ruinate and subuert the kingdome, which God by his holy spirit hath begun to plant within vs. Wherefore like politique and faithfull Princes, it behoueth vs to make search in all the parts of our kingdomes, and as it were with Hue and Crie to pursue our enemies, that by searching hauing found them out, they may be brought to their triall, and at the barre of Conscience receiue sentence as they haue deserued.

Finally, the searching of our waies is a meanes to preuent the iudgements of God. For when men will

not search themselues, then God searcheth them out by crosses and afflictions. When men forget to search their waies, then God doth oftentimes put them in minde of this dutie by his rods, and leadeth them (as it were) by the lip. When men run headlong on an end in irregular and wretched courses, neuer thinking of their way, hee doth sometimes thrust them forward into desperate and irrecouerable casualties & calamities, yea many times to the losse of their deerest liues: as the diuell did violently driue the
Mar. 5. 13 the Gadarens swine into the sea. Sometimes hee thrusts them into the mire of affliction, and maketh them to stumble and fall vpon some stone in their way, or pricketh their feete with the thorne of some sharp and grieuous crosse, and so puts them in minde of their way, and teacheth them to think of their vngodly courses. When men suffer Sathan to ride them, as the Asse did
Num. 22. *Balaam*, and to abuse them to Gods dishо-

dishonour, then God dooth often cause his Angell (as I may speake) to stand in their way with the naked sword of aduersitie, and so hindreth their enormious proceedings. Therefore it is a point of christian wisedome, and wise christianitie, to cal our selues in time to a reckning, and to make a mature and faithfull inquisition and disquisition of all our waies. *Search your selues* (saith *Zephany*) *euen search you, O nation not worthy to be loued, before the decree come forth, and yee be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you.* Zep. 2. 1.

The consideration of these things serueth to conuince and condemne the common custome of most men, who walk on securely in ignorance and other vngodlinesse, and either seldome or neuer take true notice of their waies; as if a man did not greatly care whither hee trauells, or how hee trauells, whether right or wrong, whether in dirt or drie waies, by light or night, so Vse. 1.

that

that he do trauell? Yea many are so farre from searching their waies themselues, as that they wil not willingly suffer others, like the foolish and vnpatient Patient, which will not suffer the Surgeon searche his woundes; or to the man that hath stolen goods about him, who cannot abide to heare of searching. If the Minister shal set opē their gates of craft and cunning carriage, and shall cut downe or breake open these thick and high hedges of their deepe hypocrisie, whereby they hide their waies (as much as may be) from the eyes of men, and shall by that meanes or any other discouer their waies, and make them see the filthines of their steps, then they stamp, they storm, they strike priuily with their teeth like Bores, and they bite like serpents: and if their counsell serued, and the times permitted, they would openly shewe their malice, and vnchaine their hatred. All which conuinceth them of grieuous impenitencie and car-

nall

nall securitie. Is it not strange that men should search & censure other men, and forget themselues? Is it not strange that all men naturally should affect, & delight in searching, some for riches, some for renowne, one for profites, an other for pleasures, a third sort for promotion, and yet few, or almost none in comparison, should search after their wayes, that if right, they might mend their pace and haste an ende; if wrong, they might in time retire, & fetch a straiter compasse vnto newe *Ierusalem*, where there is renowne without enuie, promotiō without pride, wealth and no woe, pleasures but no paines, yea all the good that either thought can thinke, or will can wish? Moreouer, is it not strange that men should bee blowne euery way with the blast of an earthly Prince, as to turne Turke at his command, or to buckle and bende the kneee to his pleasure in any thing; like the bird called *Coppbos*, which is carried euery way with the winde, and yet to

stand

stand like stockes at Gods commaund, to moue nothing at all, or at the least not to remoue? Is it not strange that many, which dare no more withstand the word of a king, then the shippe, that *Paul* was in, could (*antophthalmein*) ontlooke or withstand the stormie winde *Euroclydon*, yet are nothing afraid with browes of brasse to outface and resist, yea to rush against the Spirit of GOD in the ministery of his Prophets, as Saint *Steuen* said the rebellious Iewes did. A King saith to his subiect, search, or thou diest for it: he searcheth. The King of Kings saith to all his subiects, search or yee die, yea the death of soule and body: verie few regard what he saith, as if either he iested with them, or as though the mouth of his mercie were so wide, that it both could and would swallow vp his iustice for a little of their lip-labour, in a fit of sickenesse, or when they are to shake handes with the worlde; which argueth a fearefull distemper in their soules, euen

Act. 27.15. *antipiptete*

Act. 7.51.

For the breach of euery commandement and exhortation is eternal death

euen a ſpirituall Apoplexy, which hath depriued them of all true ſenſe and motion, as if they were poſſeſſed with the ſpirits of thoſe, whom *Iſaiah* ſaith, had made a couenant with Death, and an agreement with hell: or at the leaſt, caſt in the ſame mould with many deſolute and vngracious youths, who hauing exceeding kinde and affectionate parents or friendes, doe play vpon them in hope of pardon, abuſing their lenitie to the ſatisfaction of their owne luſt, preſuming vpon their milde & gentle diſpoſition. *Iſa.28.15*

But we (beloued) being redeemed out of the world, muſt not faſhion our ſelues vnto the world. Wouldſt thou know thy ſelfe? then ſearch thy ſelfe. Wouldſt thou try thy waies? then ſearch thy waies. The Iuſtice cannot examine a fellon, till hee be found. A man cannot weigh a thing in the ballance, except he haue the thing. Wouldſt thou repent of thy ſinnes and turne from them? then labour to know them, ſtriue to finde them *Vſe 2.* *Gal.1.4.* *Rom.12.2*

Mat.8.9. them out. Shall the Centurion in the Gospell (being a man vnder the authoritie of an other, and hauing souldiers vnder himselfe) command one to goe, and he goeth: an other to come, and he commeth: an other to doe this or that, and he doeth it? And shall the Lord, (who is ouer all, and vnder none) commaund vs to doe this or that, and shall we refuse? Shall he bid vs search? or shall hee say by his Embassadour, *Let vs search*, and shall wee not search?

Math. 12 50. Know ye not, that he, which doeth the wil of God, is the brother, the
*1.Thess.*4 3. sister, yea and the mother of Christ Iesus? Christ himselfe did speake it. But as the Apostle saith, *this is the will of God, euen your sanctification*: so say I, this is the wil of God, euen the searching of your waies. God doth will it, then let not vs nill it. God doth affect it, therefore let vs effect it. Shall the wicked hunt after the godlye as a Partrich vpon
*2.Sam.*26 *7.2.* the mountaines? Shall wicked *Saul* seeke for *Dauid* to kill him, so soone

as

as he had intelligence where he had hid himselfe, notwithstanding the Lord had forbidden murther? Shall cruell *Herod* bid the wisemen search diligently for our Lorde, with a secret intention to murther him? and shall not wee seeke and search diligently for our sinnes, that we might sacrifice & slaughter them, as *Iehu* did the Priests of *Baal*? They had no commaundement, wee are commaunded. They were forbidden, (I speake not of *Iehu*) wee are bidden and exhorted. He which desireth to haue either good Bees, or good by his Bees, must search their Hiues, for spiders, waspes, drones, and mise. So if we would haue the graces of God to florish and swarm within vs, we must search the Hiue of our hearts for sinnes, which are as waspes and spiders. Brush downe the spinner-webs of couetousnesse: kill the drones of lazinesse: driue away infidelitie & inordinate cares, which robbe God of his honour: (which should be performed in the

Math. 2. 8

2. *King.* 25

temple

temple of our spirits) and troubleth the spirit of God, which as a Bee worketh within vs, building, breeding & refining. If the king should not view and search his Ports, neither by himselfe nor by his Ministers, they might come to be as well harbours for Pyrates, as hauens for honest Merchants: so if we wil not search and survey our hearts, they will be rather hog-sties for sinne & Sathan, then houses for the holy Ghost. If the chanell of the hauen bee not sometimes searcht, and if straight passages amongst Syres and Sands be not sounded and well observed, there will bee many shipwrackes and losses, which with wisdome and labour might haue bene preuented: euen so, if wee doe not search our hearts, and sound them with the line of Gods lawe, and the plummet of his word, with a faithfull heart, a painefull hand, and a diligent care, and if we doe not obserue and note our course and compasse, all our rodes, & all our waies,

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the shippe of our conscience will be so torne and crazed, that it will either not at all, or very hardly bee brought into the hauen. Let vs therefore, as we respect the voyce of the cryer, as wee regard the fauour of God, as wee either tender our welfare, or feare the shipwracke of consciences, yea the euerlasting losse of our soules and bodies: let vs in the feare of God, make conscience of this duty. There is no dallying with edged tooles, there is no iesting with God. Be not deceiued, God is not mocked, neither will hee be abused. *Gal.6.7*
And so much for this first lesson: a second followeth.

Doct.2. It is not sufficient for vs to search our waies, but wee must search them narrowly. For the word *Search*, signifieth to search by vncouering and making things naked, that are secret & hidden; as if a man should search for golde, in the mine, being in the bowells of the earth; where there is much earth, but little golde oare. Thereby shewing, that sinne is crept

into corners, and lieth close in the marrow, and lurketh like a serpent in the bones, and that our waies (being many) are not easily discerned; like the way of a bird in the aire, of a fish in the water, or a moule in the earth. This made *Dauid* cry out in the 19. Psalme, *Who can vnderstand his faults? cleanse mee from my secret sinnes.* *Ps.* 19. 12.

And *Salomon* saith, that God made man righteous, but they haue found out *Many Inuentions*, euen so many deuises, & so many waies, as exceed in number the haires of their heads, and the starres of the heauen. Therfore hee that would know and try his waies aright, and repent as hee ought, must very diligently search and view them, prying into all the corners of his heart, and obseruing all the courses of his life. There be foure strong reasons, which should moue vs to performe this duty. First, mans heart is a mine of deceit, and a sea of subtilty, and therefore vnlesse he dig deepe into it, and diue low, or sound it to the bottome, he is very *Ec.* 7. 31.

very like to beguile himselfe, thinking all is wel, when nothing is wel. Many mens heartes are like many Quag-mires, which are rotten ground within, and yet seeme solid earth aboue: and like the painted sepulchres, which our Sauiour speakes of, faire without, but foule within; therefore if we looke but on the outside of our hearts, we may be deceiued. Secondly, the times are so corrupt and vicious, and sinne is growne so shamelesse (like a strumpet) and yet so subtill (like a serpent or sophister) as that if we search not very circumspectly and iudiciously, we shall passe by many vices, which lie close couered vnder the names of vertues; like some young hunters that bauke the hare, thinking they saw nothing but a clot. Couetousnesse is counted good husbandrie: drunkennesse goes for good fellowship: pride is counted cleanlinesse: Machiauilianisme is reputed policie: vsury of many is thought but thrift: painting of faces is plea-

Matt. 23. 17.

ded for: Plaies (though lasciuious) are defended: swaggering and swearing are made the markes of noble spirits: yea what sin is so vile, which is not either made of or mingled? yea there be many works that men doe, which are good as concerning their outward substance, and glorious in appearance, and yet euill in the doer, being done without faith and for sinister respects, and therefore abhominable in the eies of God; something like the fruite which groweth neare to the *Dead Sea*, which being ripe, maketh a faire shew, but within is full of cinders or ashes, as some do write. Wherefore if wee search but superficially and not throughly, we shall take and embrace euill for good, as *Iuno* did the cloud for *Iuno*. And because sinne is become so wily, as that it presents it selfe vnto vs in the habit of the harmelesse sheepe, beeing in heart a wolfe, we must desire God to open our eyes, and take away the veil of ignorance. For if we want

Mare mortuum.

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the eye of the mind (which is knowledge) as *Isaak* wanted the eyes of his body: surely, as he bestowed his blessing vpon the younger in stead of the elder, vppon *Iacob* in stead of *Esau*, so wee shall set our heart amisse, and bestow our blessing wrong, taking vice for vertue, because it comes disguised. Gen. 27.

Thirdly, we had need search our waies very surely, because the seede of all sinnes is sowen in our hearts & there hath taken roote, and shall not till wee die be altogether consumed. Now if our hearts be polluted, our waies cannot bee pure. For if the fountaine be bitter, the brooke cannot be very sweete: and if the roote be corrupted, the branches fare the worse. When men call to minde the murther of *Caine*, the churlishnes of *Nabal*, the vnnaturall ambition of *Absolon*, the wickednesse of *Haman*, the cruelty of *Herod*, the malice of the Iewes, the treason of *Iudas*, the blasphemies of *Iulian*, & the barbaritie of those sauage Romanists that would

An. 1605. would haue blowne vp the Parliament house, they do condemne and accuse them to the pit of hell from whence they came. Beloued, there is in vs by nature an inclination vnto all these sinnes, and a thousand others; therefore we must obserue our waies very narrowly, least wee should be ouertaken, or if we finde pollution in them, that wee may in time redresse them. If a king knew certainly that there were traytours in all the quarters of his kingdome, which plotted his death and the destruction of his Kingdome, hee would bee very wary how or where he walked, and he would be as industrious in searching out his enemies. If a man knew there were some in his house that would (if they could) cut his throate and robbe him, he would be very circumspect. If a Cittie had certaine intelligence that there were some in the towne, that would either fire it ouer theyr heads, or betray it (if it were possible) to their enemies, surely they would not be secure, but would vse

all

all meanes possible to finde them out. Verily (beloued) we are pestered with enemies. Our waies are many, our workes are many, and not one of all these, no not the best, but it is polluted with some sinne or other. So many sinnes as a man hath, so many enemies he hath to the saluation of his soule: for the waies of sinne is death. But our hearts, our heads, our hands, yea all the powers of our soules, are tainted with sinnes, all which conspire against vs with Sathan, to worke the eternall destruction of our soules & bodies. Therfore it stands vs vpō to vse all diligence to find thē out. *Ro. 6. 23.*

Fourthly, wee are by God commaunded to keepe our hearts *With all diligence*, which wee can neuer doe, vnlesse we view them throughly, and search our waies with exceeding care. How can a Gouernor of a Cittie keepe and defend it in the time of warre, when the enemies do begirt it, vnles he haue a narrow eye vnto all the in-rodes and out-rodes *Pro. 4. 23*

of his ſouldiers, and to the behauiour of the townes-men. So we ſhall neuer defende the Caſtles of our ſoules, and preſerue them from battery, and being taken, hauing ſo many enemies within vs, without vs, before and behinde, yea on euery ſide, vnleſſe we doe well obſerue the in-rodes of our ſenſes, the out-rodes of our affections, the flight of our thoughtes, the cries of our conſciences, the workes of our handes, and the waies of our feete. Otherwiſe we may as ſoone keepe a foe to moleſt vs, as a friend to maintaine vs: a *Iudas* to betray vs, as a *Ioſeph* to befriend vs: a falſe-hearted *Dalila*, as a faithfull *Ionathan*. Wherefore (brethren) as we either reſpect the glory of God, or deſire our own peace and proſperitie, let vs make conſcience of this dutie. Shal many men take paines to commit wickedneſſe, and ſhall not wee take paines to pleaſe God by dooing of his will? But as *Peter* ſaith, *This is the will of God, that by well doing*

Ier.9.5.

1. Pet.2. 15.

yee

yee may put to silence the ignorance of foolish men. So I say, this is the will of God, that by diligent searching of your waies, ye may be prepared to repent of your ignorance, and to forsake all your follies, and so to stop the mouth of your accusing consciences, and silence those that condemne your profession for your notorious vices. Know ye not that all the duties of Christianitie must bee performed with zeale and diligence? Hee that requires a sound conuersion, cannot away with slack and slothfull searching. Wee must striue to enter in at the strait gate, if wee will be partakers of heauenly glorie: euen so wee must striue to finde out our waies, if we desire eyther to walke aright in the way of life, or to change our waies if they tend to death. Must men (as *Salomon* aduiseth) bee diligent to know the state of their flockes, and must they take heede to their heards? and doth it beseeme vs to neglect the knowledge of our waies, and to be careMat. 7. 13

Pron. 27. 23.

lesse

leſſe in keeping of our hearts? Shall we roll euery ſtone, and vſe the vtmoſt meanes to raiſe our ſelues in this world; and ſhall wee not vſe this firſt meanes, that wee may be reclaimed to God in this world, and may bee raiſed by him in the worlde to come? No pardon, no peace: no penitencie, no pardon: no repentance, no remiſſion. And doe we thinke to repent of our waies before wee know them? And is it poſsible to know them without faithfull ſearching of them? What is the cauſe men turne ſo much, and returne ſo little? What is the reaſon, that men moue ſo faſt, but moue not forward? Surely, one reaſon is, becauſe they do not vnderſtand their ſtate aright, which no man can attaine vnto, without accurate and faithfull ſearching of his waies. Hee that would know the cauſe why his corne thriueth not, why his vines flouriſh not, and why his trees proſper not, muſt ſearch diligently for weedes, for ſuperfluous branches, and other annoy-

Mouent non pro mouent.

noyances. So he that would know, why hee groweth not in grace, and thriueth not in knowledge: why he doth either goe backward, as the shadow did in the diall of *Ahaz*, or stand still as *Iosuas* sunne did, and not goe forwardes as *Dauids* did, *which commeth forth as a bridegroome out of his chamber, and reioyceth like a mighty man to run his race*, hee must diligently ransacke his heart, and search his waies, and so he shall perceiue the reason, and discerne the lets. Therefore (beloued) as wee desire the grounds of our harts should bee fertill, the vine of Gods graces should spread, and the tree of our soules should flourish: as wee desire the peace of conscience, and that we should returne to God, and God to vs, let vs with all fidelitie, search and finde out our waies. For though it be no cause to worke it, no merit to deserue it, yet is it by the blessing of God, a notable furtherance and preparation; euen the first stone towards our spirituall building, and

Isa. 38.8. *Iosu.* 10.13 *Psa.* 19.5.

the

the first step to the true conuersion of our hearts and mindes vnto God. And this shall suffice for the first branch of the Prophets exhortation. The second followeth. *And trie our waies.* The originall worde of that which is translated (*Trie*) signifieth to search out, trie, or examine to the ground or bottom of a thing. Whence I conclude, that wee ought to the vtmost examine and proue all our waies, whether they be foule or faire, right or wrong. And here I will first shewe why wee ought to make this triall, and then by what. For the first; this triall is a meanes of thankfulnesse. For if after serious examination, wee doe finde them good, we shall be stirred vp to magnifie the name of God, for directing our feete aright in the paths of his precepts; and for preseruing vs from falling downe and wandring out. If we finde them euill, yet then we shall be prouoked to praise him for sparing of vs, and not taking vs away in our sins, as we did deserue.

Deut. 3.

A ſeruant or child cannot but commend his maiſters, and his fathers lenitie, that with patience doth beare his offences, and forbeare to puniſh him, as he hath tranſgreſſed. So we, that are the ſonnes and ſeruants of the Lord, cannot (if there bee but one graine of grace within vs) but extoll his loue and long-ſuffring towards vs, in bearing with our ſinnes, and ſparing of his iudgements, farre otherwiſe, then by triall of our waies, we finde that wee could either merit or expect. And as the man, that conſidereth by day what daungers hee did eſcape by darke, is occaſioned to giue thankes to God for preſeruing of him: ſo when we ſhall duly conſider, how neare we were to the pit of deſtruction, by reaſon of our ſinnes, and yet how fauourable God hath been vnto vs (euen then when we could not ſee to walke aright) as that hee did not confound vs in our waies, wee are occaſioned and prouoked alſo to glorifie the name of God for

mode-

moderating his iuſtice towards vs?

Secondly, the true triall of our waies will be a meanes to further our ſeeking of God, and his grace. For when a man after triall perceiueth his tickle eſtate by ſinne, hee is prepared (if not prouoked) to ſeeke out for ſafe deliuerance. As a man perceiuing the danger of his diſeaſe ſeeketh to the skilfull Phiſitian for remedie: ſo when a man by diligent and faithfull ſearching and examination of his waies, ſhall diſcerne his defectes, and the daungerous diſeaſes of his ſoule, hee is incited to ſeeke to Chriſt the only true Phiſitian of our ſoules for cure. And as the ſwallow perceiuing her ſelfe almoſt blinde, preſently ſeeketh out the hearbe *Celandine*, and the Hart feeling himſelfe ſhot with arrow, doth (as ſome ſay) by & by run to the hearb *Ditany*, or *Diſtamdon* to ſa (when a man findes himſelfe by triall almoſt blind with ſinne, and his ſoule ſtricken with the dartes of iniquitie, he is prepa-

red

red (if not perſwaded) to ſeeke out to Chriſt our *Celandine*, our *Diſtaffe-der*, yea our *Panacea*, which healeth all our ſpirituall maladies and diſeaſes; the Plethory of pride, the Conſumption of enuy, the Dropſie of Couetouſneſſe, the Phrenſie of anger, the Crampe of fearefulneſſe, the Lethargie of forgetfulneſſe, the Apoplexy of a dead and flinty ſpirite. Furthermore, as the King of ſome countrey, ſeeing the multitude of his enemies, both forrein and domeſticall, and perceiuing his inabilitie to withſtand or ouercome them (as it were) conſtrained to ſeeke for helpe to his neighbors abroad: ſo when the true Chriſtian man by tryall of his heart and waies, ſhall perceiue his enemies to be both mighty and many, and himſelfe vnſufficient to conquer and ſubdue them, he is mooued to ſeeke abroad to his neighbour and elder brother Chriſt Ieſus, that ſo by the vertue of his death, and operation of his ſpirite, they may bee quelled

and

and subdued.

Thirdly, this triall is a meanes to prepare a man for the worke of repentance, & returning from sinne. Also the phisitian by one receit prepares a way for an other: and as the Carpenter or Ioyner by one of his tooles procureth a way for an other: so the Phisitian of our soules, and the great Carpenter of our spirituall building, by causing vs to proue our wayes, prepareth vs to redresse them, and fitteth vs for further workes. The traueller perceiuing himselfe to be out of his right way, doth presently bethinke with himselfe, how hee may come into it againe: so we that are trauellers and wayfaring men, perceiuing by true triall, that we are not in our right way, are thereupon forthwith disquieted, and moued to goe backe againe or search it out. When a bird perceiues the daunger of the snare or net, she seekes to flye away: so when the childe of God seeth what damage hee is like to sustaine by

reason

reason of his sinfull courses, which hee hath found out by faithfull examination, and what a net of vengãce he is like to haue cast ouer him, hee dooth seeke to scape and get away.

Fourthly, God hath two fannes: the one of his lawe, the other of his iudgements. God hath two fires: one of his worde, an other of his wrath. Hee that would not be fanned with the fan of his iudgements, must fanne himselfe with the fanne of his law: and hee that would not bee burnt vppe with the fire of his wrath, must proue himselfe in time with the fire of his word. Hee that trieth his waies, whether they bee good or euill, is very like to escape all danger: whereas he that ploddeth on, and neuer regardeth them, is like to stumble on the stones of vengeance, & fall vpon the stakes of Gods indignation, which are euery where laid and set in those waies, which are not strait and good. To conclude this first point, *all the waies of man* *Pro. 16. 2. & 21. 2.*

(saith *Salomon*) *are cleane and right in his owne eyes*: and there is (as *Agur* affirmeth) *a generation that are pure in their owne conceit*, and yet there is no man liuing voide of sinne. For as there is no mettall without some dresse, and no body without some corruptiō: so there is no soule without some sinne, and no man so pure who hath not som pollution in him. Wherefore, seeing men are naturally giuen to sooth vp themselues, & to thinke better of their estate then reason requireth (for by nature the whole frame of our heartes is *Onely euill continually*, and grace in this life doth but waste and weaken nature, and not wholly consume it) it is a thing both conuenient, commendable, and necessary to try our selues to the vtmost; as also all our waies, least we doe deceiue our selues, thinking our condition safe and sound, being in deede and truth (whatsoeuer in appearance) corrupt and wretched; like a fuzball (it may bee) which seemeth solid, but beeing broken or trode

Pro. 30.12

Eccl 7.22

Gen. 6.5.

Rom. 7.18. 23.

trod vpon, doth straightway vanish like a leame of lightning. And thus much cõcerning the reasons which should make vs try our waies. It remaineth now to shew by what wee ought to make our triall. For if a man measure with a wrong wand, and weigh with false weights, or a deceitfull ballance, hee shall delude himselfe, and make but bad worke. If thou wouldest try thy waies by humane learning, it cannot truly tell thee what the nature and desert of sinne is in all respects: yea it maketh that sometimes a vertue, which God esteemeth but a vice. Secondly, if a man will bee tried by his companions, vndoubtedly (if they weare the cognisance of the world, and bee of her stamping) they will perswade him his state is good, and that hee is a right good companion, though his case in deed be very vile and lamentable. If thou consult with thine own flesh, it will make thee beleeue all is well. It, like an vnruly iade cannot indure the reignes, and like ma-

ny malecontent and froward malefactours, cannot away with triall, therefore if it be iudge, it will neuer be condemned. If we will be tried by the church of *Rome*, she wil teach vs that many mortall sinnes are but veniall and trifles: she will perswade vs that murthering of Princes, rebellion, equinocating (or lying) and many other horrible sinnes, are in some case lawfull and laudable. Fiftly, if wee will try our waies by the waies of the world, & her children, then wee shall approue that as good which God detesteth as most wicked, & condemne that as evil, which is very good and acceptable in the sight of God. For the world is blind, and her iudgement is corrupt and partiall: her scoales are false, and her weights vnequall. Whence it is, that vertue oftentimes walkes on foote vpon the ground, when vice dooth ride vpon the horse, and is reiected when that is receiued. Yea wee see the world like an Alcumist, hath made a vice of vertue, & turned vice into

into a vertue so as that the profession of vertue, is reputed ignominious, and derided of the world: therefore she can be no competent iudge. Sixtly, if wee will try our estate by the Diuell, *Who is a lyer*, hee will eyther perswade vs that our case is desperate, when yet there is hope in respect of Gods mercy, and Christs merits: or else he will whisper in our eares, that all is well, when in truth our condition is very pitifull, and with teares to be deplored. And this *Lullabee* hee singeth vsually to the witch, till she come to the stake, and to the carnall man, till hee come to his graue, and so rockes them fast a sleepe in the cradle of sensuall security. He speakes all for his owne aduantage, and therefore his sentence is to bee reiected and exploded. By what then must wee trie our waies? euen by the commandements and ordinances of the Lord. For they declare vnto vs the will of God, and shew vs what wee are to will, and what to nill: what to loue, *Iob.* 8. 44.

and what to leaue: what to perform, and what to passe by. These will teach vs, when and howe to walke: when we are to sit, & when to stand: when to rest, and when to rise and run. These will guide vs aright, and shew vs when wee are wrong. For the statutes of the Lord are *right*, & his commandements giue *light vnto the eyes*. By them are his seruants *made circumspect*, and purchase *vnderstanding*. *Thy word* (saith *Dauid*) *is a lanterne vnto my feete, and a light vnto my paths, the righteousnesse of thy testimonies is euerlasting, and all thy commandements are true.* Gods precepts must be our practise, and his law must bee the line of our obedience. His word must bee the rule of our workes, and the determiner of all our waies. All is not gold which glisters: all coine that hath *Cæsars* image vpon it, is not currant, but sometimes counterfet: neither is all good corne, that so seemeth. Wee must therefore take vnto vs the Touch-stone of Gods word, and the

Psal. 19. 8. 11.

Psal. 119. 104, 105.

Psal. 119. 144, 151.

the Fanne of his law, and make our triall by them; and so wee shall discerne which is gold, & which is gilded copper; which is of Gods owne stamping, and which hath come from the Mint-house of our flesh, and from the forge of the diuell, and which is good and cleane wheate, and which corrupt and chaffie.

The consideration of these points, teacheth vs in the first place, to bee carefull to know and vnderstand all the commandements of God, legall, and Euangelicall; because by these we must prooue our waies, as malefactours are tried by the Law. *Dauid* saith, *I wil meditate in thy precepts, and consider thy waies. Open my eyes that I may see the wonders of thy Law, and teach me thy statutes. Thy testimonies are my delight, and my counsellers. Giue me vnderstãding, that I may learn thy commandements.* Shall we labour to know the lawes of men, & to vnderstand the secrets of nature? and shall wee not labour to learne God's law, and to vnderstand the secrets there-

Vse 1.

Psal. 119. 15. 18.

Psal. 119. 24. 64. 73.

thereof? Shall we get ſtones to trie our golde, whether it be pure mettall, or but baſe? and ſhall we haue ſcales and weights to proue whether it bee light or weightie? And ſhall we not get the knowledge of Gods worde, that wee may proue our waies? It will ſhew vs their nature, and is able to ſound our hearts to the bottome. Therefore all ignorant perſons are farre frō the performance of this weightie dutie.

Vſe. 2. Secondly, the conſideration of theſe thinges, ſerueth to conuince and condemne the multitude of negligence and frowardneſſe. Some cannot trie their waies, becauſe they want the eye of vnderſtanding, and the true touchſtone of of all truth and falſhood, of vice and vertue: therefore though they ſometimes attempt to trie theyr waies, yet becauſe their eyes are out, and geſſe by groping, as *Iſaac* did in an other matter, they are vſuallye (if not alwayes) deceiued,

ued, as well (or rather worse) then hee.

Some againe will not make this triall; like many men that haue run long & much on the score, & cannot endure to heare of a reckoning. Thirdly, there are some that dare not view the Lawe, it seemes vexed with the gripes of a guiltie conscience, and possessed with the spirit of slauish feare; like the Elephant, who being guiltie to his owne deformitie, cannot abide to see his face in faire water: and like slaues, that being afraide of the whip, cannot endure to haue theyr offences scanned, or themselues examined. Finally, some will indeede trie their waies, but not throughly, onely coldly and ouerly: and some will trie one way, but not an other: some, but not all. Whereas the Prophet exhorteth vs to make an exact and perfect triall of all, and not of some onely, and therefore he saith; *Let vs trie our wayes*, and not way, or some of them. *Vse. 3.*

Occultum quatiente animo tortore flagellũ, Iuuen.

Wherefore

Wherefore (brethren) let vs vſe all care and conſcience in this dutie. Let vs learne to knowe Gods will, and labour to vnderſtand his commaundements, and withall, let vs faithfully try *All our waies*, ſo neare as is poſſible by them. Wouldeſt thou ſee the face of thy ſoule? then behold it in the *Glaſſe* of Gods lawe, and thou ſhalt eaſily perceiue whether it be faire or foule, whether pale or freſh? Wouldeſt thou diſcerne the bottome of thy heart, whether it be cleare and grauelly, or muddie and clammy? ſound it with the long line of Gods lawe, & with the weightie plummet of his precepts, and thou ſhalt obtaine thy deſire. Wouldeſt thou know the condition of thy waies? then meaſure them with the met-wand of his word, and examine them by the old and auncient way of the faithfull Patrairkes and Prophets, chalked out in the ſacred ſcriptures. Wouldeſt thou turne out of by-pathes, and walke aright, and with an euen

foote?

foote? then view thy waies with diligence. *I haue considered my waies* (saith *Dauid*) *and turned my feete vnto thy testimonies.* Surely, that man which proueth his waies aright, is in the high way to heauen, and in a faire forwardnesse, to make a sound conuersion. Now hee proueth his waies aright, that doth it sincerely, cheerefully, diligently, maturely, constantly, and in conscience of Gods commaundement, desiring pardon in the name of Christ, for the imperfection of his worke, and striuing daily to amend it. And thus much for this third Doctrine. A fourth followeth. In that *Ieremy* saith, *Let VS search and trie our waies.* I gather first, that no place or priuiledge, no calling or discent whatsoeuer, can exempt a man from the performance of this dutie. There were Israelites, the seede of *Abraham*, men of diuers ages & degrees, and himselfe a Prophet. The yoke of Gods commaundements is laide vpon euery necke. And why should

Ps. 119. 59.

Doct. 4.

not

not gold be tried as well as meaner mettall?

Doct. 5. 2. I conclude againe, that pouertie, penury, crosses and calamities must not so dismay vs, as that wee doe forget, or should thinke it too late to searche and examine our waies, as if God had vtterly cast vs off. These people were in extreame distresse. *Ierusalem* was become a tributary, *Iudah* was carried away captiue. All the habitations of *Iacob* were destroied. Their children and sucklinges swooned in the streetes, and perished in their mothers bosom through hunger. The women were constrained to eate their owne children. The olde men lay in the streetes, the young men and virgins were slaine with the sword. The tongue of the sucking childe claue to the roofe of his mouth for thirst. They that were brought vp in scarlet, embraced the dung. The hands of the pittifull women, did seethe their owne children for meate. They

Lam. 1.1. 3. *Lam.* 2.2, 11, 12, 20, 21. *Lam.* 4.4. 5. 10.

dranke

dranke their water for money, and their neckes were vnder perſecution. Their Princes were hanged vp, and their Elders were diſgraced. All the pallaces of *Iſrael* were conſumed. *Ieruſalem* was hiſſed at. All their enemies barked againſt them. The Temple of the Lord was prophaned. The Prophets were ſlaine in the ſanctuary. No mercie was ſhewed to the Elders, and no reuerence giuen to the Prieſtes. Yet notwithſtanding all this their miſerie, the Prophet exhorts them to ſearche and trie theyr wayes, and to returne vnto the Lorde; thereby ſhewing, that there was hope of recouerie, and no time paſt, to ranſacke and reforme themſelues. For the Lorde is rich in loue, the doore of his grace, and the bowels of his mercie, are neuer ſhut vp againſt the penitent. His mercie is ouer all his workes, and hee will not alway chide, neither is his loue remoued from his children, when hee doth

Lam.,5.4. 5,12,14.

*Lam.*2.5, 15.

*Lam.*3.46

*Lam.*2.7, 20.

*Lam.*4.16

*Pſ.*145.9. *Pſ.*89.32, 33.

doth visit their transgressiō with the rod, & their iniquitie with strokes. Therefore no affliction (how grieuous soeuer) must daunt our spirits, and dull the edge of our courages, and make vs abstaine from the performance of these workes, as if all labour herein were spent in vaine.

Doct. 6. 3. Furthermore, hence I gather, that euen those which are actually conuerted & regenerated, had need to search and trie their waies, and may very wel be exhorted thereunto. The Prophet was a holy man of God, not onely by vertue of his speciall calling, by being a Prophet sanctified and set apart for the seruice of God, but also in respect of his generall calling; for without doubt he was the child of God, and so no question were some of those, to whom he speaketh. The Romanes and Corinthians were many of them truly sanctified, yet *Paul* bestoweth many exhortations vpon them, and some not much vnlike to this. There is no riuer without some

Rom. 1.7. *1. Cor.* 1.2 *Rom.* 15. 14. 15.

some mud, no way without some mire, dirt or dust: so there is no man without some corruption, and no mans way voyde of all vncleanenesse; therefore euery man (how good soeuer) had neede to search himselfe and proue his waies. Furthermore, as there is no ground so fat, which may not sometimes bee wel watered with a showre of rain: so there is no mans heart so fertill, but may abide the sweet and wholsome dewe of heauenly exhortations. Is there any vine without some superfluous sprig, or any tree without a water-branch? so there is no vine in Gods vineyard, no plant in all his Orch-yard here vppon the earth, but hath his fault. *For there is no man* (as *Salomon* affirmeth) *that sinneth not.* Now godly exhortations are as pruning kniues to lop off the superfluous braunches of sinne, and as the riuer *Nilus* is to part of *Ægypt*, so these must be as manure to fatten, and as water to moysten the barren and drie grounds of our hearts.

1. *Ioh.* 1. 8

1. *Ki.* 8. 46

hearts. Which things no doubt shall be effected by them, if it please the Spirit of God to open the pores of of our soules to receiue them in, and the blessed Sonne of righteousnesse to shine vpon vs with the beames of his loue, and to warme vs with the heate of his grace. Wherefore we ought with all reuerence and obedience, both heare, and beare the word of exhortation.

Deut. 7. Lastly, from this word (*vs*) I conclude, from the Prophets example, who includeth himselfe in this exhortation, that it is fit and commendable in the Minister (though hee stand in the roome of Christ) sometimes to include himselfe in his exhortations. Though it be lawfull to say with *Dauid*, *Examine your owne heart*: and with *Paul*, *Let euery man examine himselfe*; yet it is neither vnlawfull, nor vncommendable for vs to say also with *Ieremy*; *Let vs search and examine our waies*. For first, Ministers are way-faring men as well as others: secondly, they are subiect

2. Cor. 5. 20

Psal. 4. 4.

to

to erring as well as other men. *Helias* was (as *Iames* saith) subiect to such passions, as other of Gods children are. *Peter* sinned, as other professors did. Thirdly, by this meanes, their exhortations will be more forcible; seeing they perswade them to do no worse, then they eyther would, or should doe themselues. Lastly, shall the wicked say to a man, *Come with vs, cast in thy lot among vs, wee will lay waite for blood?* Shall the harlot say, *Let vs take our pleasure in dalliance?* Shall vngodly men exhort and incourage one an other to commit wickednesse, and shall not the godly Minister animate & exhort himselfe with others, to doe that which is commanded of God, commendable among men, and comfortable to the conscience? Hee that speaketh not vnto himselfe, as well as to an other, is eyther like a clocke, that tells the time for others; or like a marke in the way, which rotteth it self, whiles it stands to direct others. Therefore, as *Iacob* set party-colou-

Iam. 5. 17.

Prou 1. 11. 14.

Prou. 7. 18

Ps. 64. 5.

red

Gen. 30. 37,38,39. red rods before the sheep, that they might bring forth young of party colour, and so they did: so let all Ministers set before their eyes the practise of this Prophet, that they may walke in his steps, and do as he hath done before them. And thus much for this seuenth instruction.

Doct. 8. Moreouer, though the Prophet knew full well that God had ordeined and ordered all things in an eternall and immutable decree, and therefore had eternally determined who should search and try their waies and turne to God, and who should not; yet he doth exhort them all indifferently to the performance of this duty. Gods counsell must not make them lazie, his decree must not make them doe nothing, or keep the Prophet from preaching to the. For as he hath decreed the end, so he hath determined the meanes & way thereunto. As hee hath ordeined a mans saluation, so hath he subordeined his conuersion, calling, and iustification. As he hath eternally set

downe

downe, who ſhall turne vnto him, ſo he hath eternally ſet downe, that hee ſhall ſearch and examine his waies. God did meane that Paradice ſhould be a fatte and fruitefull place, and therefore he prouided a riuer to water it, which went out of *Eden*. God had decreed that the wals of *Iericho* ſhould be caſt downe, and ſo withall, for the effecting of his purpoſe, he did appoint that ſeuen Prieſts ſhould ſounde ſeuen trumpets, and that all the people ſhould ſhout very loude, and ſo the walls ſhould fall flat downe. So God hath decreed that his Church ſhuld be a faire and fruitfull Garden: and to this purpoſe he hath appointed, that it ſhoulde bee watered with wholſome exhortations, and hath appointed his miniſters to keepe and dreſſe it. God hath from all eternitie purpoſed that the gates of hell, and walles of ſinne, ſhould in ſome be flung from their hinges, and ſhaken to the ground: and to effect his purpoſe, hee hath com-

Gen. 2. 10

Ioſh. 6. 4.

manded his Prophets and Miniſters to ſound out the trumpet of his law and goſpel, at the ſound whereof he raiſeth the dead from the graue of ſinne, and drieth downe (when and in whom he pleaſeth) the towers of pride, the bulwarks of concupiſence, the caſtles of iniquity, & ſorely ſhaketh (if not ſhiuereth) all the muniments and forettreſſes of the dwell.

Vſe 1. First therefore, let all Gods Miniſters, with this holy Prophet, remember to performe their office, notwithſtanding the immutabilitie of Gods eternall counſell.

Vſe 2. Secondly, let all men be carefull to vſe the meanes, as wel as they are deſirous to attaine vnto the ends; for otherwiſe they may iuſtly feare the worſt, For the holy Ghoſt ſaith, that the ſonnes of *Eli* did not obey their fathers voice, *Becauſe the Lord would ſlay them*. Therefore, if we ſhall contemne the counſell of the Prophet, it is to bee feared, that God hath a purpoſe to take vs away in our ſins.

1. Sam. 2. 25.

Third-

Thirdly, all those prophane and godles wretches, are to be condemned, that cast off all care of religion, and liue like monsters in the world. It is (they say) bootelesse for them to search, to try, to striue to serue the Lord, considering that their death or life is in the decree of God set down without possibility of alteration. This which they say, is both false & foolish: but it is an ill weede that wil grow on no ground. Foolish it is; for if they speake the truth, they may as well expect to liue, and yet abstaine from meate & drinke. And it is as false as foolish; For as God hath decreed life and sound repentance, so hee hath decreed faith, obedience, searching and examination of our waies. The holy Ghost teacheth, that *Promotion commeth neither from the East, nor from the West, nor from the South, but* b *from the Lord*: so he sheweth that the way to rise with comfort, is to honour God, to waite vpon him, and not to swerue from his waies. For c God will honour

Vse. 3.

a *Ps.* 756.

b 1. *Chro.* 29. 12.

c 1. *Sam.* 3. 30.

[d] *Psal.37.34* those that honour him, and wil [d] exalt those that attende vpon him and keepe his way. *Paul* assuredly knew *Act.27. 22,23,31, 34,43.* that none of those, that were in the ship with him should perish, yet hee did exhort them to receiue their meate, and told the Centurion and his souldiers, that if the ship-men staied not in the shippe, they themselus should perish: and when the souldiers afterwards were purposed to kill the prisoners, the Centurion moued by God, hindered their intent, & so all were preserued. Therefore let no man thinke it needeleſſe to conuert, if God haue decreed his saluation, or labor loſt to search and proue his waies, because of the constant nature of Gods eternall counsell: but rather let him therefore vse these meanes, that so hee may both shewe himselfe submisiue to this voyce of God, and gather assurance to himselfe, that hee is one of those, whom God hath decreed to receiue to mercy. Doe wee thinke that the Prophet would haue exhorted vs to

doe

doe it, if it had beene needlesse? Are Gods commandements idle and vnprofitable? He that will liue, must labour: hee that desireth health, must exercise his ioynts: he that would be learned, must vse his wits, and study: so hee that will bee saued, must repent: and he that would repent, must search and trie his waies. If a young man would redresse his way, hee must look vnto it according to Gods word: and so if a young man would know whether his way bee good or euill, hee must examine it by his word. He that desireth to know the disposition of his friend, must trie him: so he that desireth to know the affections of his hart, and the nature of his waies, must proue them, that he may doe with them, as *Moses* did with his rod, which while it was a rod, hee kept it in his hand, and vsed it familiarly, but when it prooued a serpent, he ranne from it. He which neglecteth the meanes, barreth himselfe of the end. Hee that will not worke in summer, is likely to starue

Psal. 119.9

Exod. 4.3.

in winter. To proceed, *Let vs ſearch and try OVR waies.*

Doct. 9. Forſomuch as *Ieremy* requireth that wee ſhould ſearch and try our owne waies, I gather, that our principall and ſpeciall care and diligence muſt bee in learning to knowe our ſelues, and labouring to diſcerne our own courſes. He doth not ſay, ſearch thy neighbours way, but thine own: hee ſaith not, let vs try the waies of the Aſſyrians, Ægyptians, or Æthiopians, but let vs try our waies. So *Pſal. 4. 4.* *Dauid* ſaith, *Examine your owne heart* *Zeph. 2. 1.* *vpon your bed. Zephaniah* ſaith, *Search your ſelues*: and *Paul* ſaith, *Let euery* *1. Cor. 11.* *man examine himſelfe*. And againe, *28* *Proue your ſelues whether yee are in the* *2. Cor. 13.* *faith: examine your ſelues: know yee not* *15.* *your ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?* The ſaying is, *Noſce te ipſum. Know thy ſelfe.* *Gal. 4. 4, 5* And the Apoſtle ſaith, *Let euery man proue his owne worke, for euery man ſhall beare his owne burthen.* Euerie *2. Cor. 5.* ſoule muſt anſwere for his owne ſin. *10.* *Euery man muſt receiue the things which*

which are done in his owne body. It is wisedome therefore for euery man to search and examine his owne waies. Who can know thy waies so well as thy selfe? Who will bee so faithfull to thee as thy selfe? *Egomet sum proximus mihi*: euery man is neerest to himselfe. *Amor a seipso*, loue beginnes with a mans selfe: how can hee be faithfull to another, that is careless of himselfe? With what face can a man offer to take a moate out of his brothers eye, hauing a great beame in his owne? How darest thou counsell they neighbour to search and try his waies, and nothing regardest thine owne? What hast thou to doe to take the word of exhortation into thy mouth, seeing thou hatest to bee reformed, and hast cast the word of exhortation behinde thy backe? Why doest thou meddle with other mens maladies, if thou neglect thine owne? Phisitian, first learne to cure thy selfe.

If

If a man lay but a very little obiect close to his eye, it will so take vp his sight, as that he shall not see many things a farre off: so if we would set our owne waies before our eies, and view them as we ought to doe, wee should not bee so curious and cunning in searching other mens. If a mans house be on fire, as well (or rather ill) as his neighbours, questionlesse he will not be so carefull for his neighbours, as that hee will be careleſse of his owne. Our soules are on fire with sinne: why then should any man neglect himselfe, and forget to quench his own, and bestowe all his paines (if any at all) in slaking of his neighbours? Seeing our waies are as foule and as vnclean as our neighbours, why should not our chiefest care bee to repaire & make straight our owne, vnlesse we had rather see our neighbours shooes cleaner then our owne? Is it vnseemly for a Prince to be skilfull in the state of forraine kingdomes, and either negligent or

ignorant

ignorant of his owne? And is it seemely for vs to search and examine the conditions of other men, and neuer to discusse our selues, and search our owne? Euery man hath a Common-wealth within him, let him be most conuersant and occupied in his owne. It is no point of good husbandrie for a man to acquaint himselfe with his neighbors grounds, goods, corne or cattell, and to know neither the nature, the names, nor the number of his owne: therefore *Salomon* saith, *Bee diligent to knowe the state of thy* (thine owne) *flocke*, and not thy neighbours. Euen so, it is neither Christian thrift, nor wisedome to bee curious in prying into other mens waies, and laborious in iudging them, and to be obliuious or ignorant of our owne; and therefore *Ieremy* saith, *Let vs search and trie our* (euen our owne) *waies*, euery man his owne waies by himselfe. As euery shepheard lookes to his owne sheepe, euery marriner to his

Pro. 27. 23.

owne

owne maſt; euery founder to his owne mettall: ſo let euery man looke to his owne waies. The wiſe virgins were carefull for their owne lampes: ſo let vs looke to our owne profeſſions. The Bee trims her owne hiue: ſo let vs dreſſe our own hearts. The bird frequenteth her owne neaſt. The Cony keepeth her owne burrow. The good huſwife mindeth her owne houſe, and carrieth it about with her like a ſnaile: ſo we muſt haunt our owne hearts, and haue greateſt reſpect, and a moſt watchfull eye to our owne waies. The good heardſman chiefly ſearcheth his owne flockes. The good husbandman doth moſt of all ſearch and trie the qualitie and nature of his owne ſoile: ſo we muſt chiefly husband, ſearch and examine our owne ſoules, our own affections, our owne workes, and our own waies. The Apoſtle ſaith, that hee that prouideth not for his owne, *denieth the faith, and is worſe then an Infidell*: So it may be truly

Pro. 31.27

1. *Tim.* 5.8

ſaid

ſaide of him that dooh not ſearch and proue his owne waies, *that hee dooth denie obedience vnto God, and is in a wretched condition, not able to proue himſelfe better then a Pagan,* letting aſide his outward profeſsion, and name of a Chriſtian, which ſtands him in no more ſtead, then for a ranke beggar to bee reputed rich; or for a man to bee intituled Emperour of all the world, and yet to want a houſe to ſhroud his head. Here then comes to be condemned the common cuſtome of many curious and captious perſons, that forget themſelues, & buſie themſelues in ſearching and examining their neighbours. *Salomon* ſaith of the harlot, *that ſhe is babling and loud and her feete cannot abide in her houſe.* So theſe men delight in babbing of other mens ſinnes, they are loud and ſhrill in ſounding out the faults of others, and in cenſuring and taxing their waies, but they paſſe by themſelues, they loue not to tarrie within the doores of their owne hearts. Pro. 7. 11.

hearts. They will ſearch others to the quicke, and paſſe their verdict on their waies to the higheſt ſtraine of the Law, but in the meane time they meddle not with themſelues, or make but a very partiall triall. Theſe men like crowes, are beſt at eaſe, when they are feeding their corrupt humours vpon the carrion of other mens ſins, or like the fleſh-flie, that alway delights to ſit vpon the ſoare. I taxe not the lawful ſearching and examination of other mens waies, made by the lawfull Magiſtrate, the godly Miniſter, the honeſt Maiſter, and religious parent, or of any other, that keepeth himſelfe within the liſts and limits of his calling. Onely this I ſay, let curious inquiſition bee abandoned: and let him that ſearcheth and trieth the waies of other men, be mindfull of his owne; leſt hee proue no better (at the beſt) then either the lanthorne, which beareth a light for others to ſee by: or the wilde fig-tree, which (as they ſay) giueth that to o-

Caprificus.

thers,

thers, which it hath not it selfe. So let him take heede, lest hee be an occasion and helpe to others for to repent by discouering their waies vnto them, & yet be through his own default the destruction of himselfe, in that he did not discouer and ponder his owne. Thus much concerning the two former branches of the Prophets exhortation, which I beseech you (brethren) be mindefull of. Shall the Oxe know his owner, and the Asse his masters crib, and shall wee be ignorant of our waies, and not know our selues? If wee would not, then we must search and try them. Wouldst thou haue the vessell of thine heart clensed of the lees of sinne? As thou must get it rinsed with the clensing water of Gods Spirit, so thou must search and examine it thy selfe; or otherwise thou wilt not thinke it is so full of dregges and corruption as it is, and so will bee more secure then is meete. *Isa.* 1. 3. *Ezek.* 36. 25.

I proceed now to the third brach, *Dist.* 10.

And

And let vs turne againe vnto the Lord.

Doct. 10. Whence I gather these two Doctrines. First, that sinnes sets a man out of his right way, and makes him wander from the Lord: for hee that will haue fellowshipps and fauour with God, is exhorted to turne from his sinnes. Sinne doth vntune the strings of the heart, and puts the limmes of the soule out of ioynt. It makes one stray like a sheepe, and leades one from God to the diuell; from life to death, from heauen to hell. Therfore, though it sometimes bring hony with it in the mouth, like a Bee, yet it neuer is without a sting in the taile. For that which *Salomon* saith of the harlot, is most true of sin. Though it be as soft as oyle in the beginning, and as sweete as the hony combe to the taste of the sinner, yet the end thereof is bitter as worme-wood, and as sharpe as a two edged sword, the feete thereof goe downe to death, and the steps take hold on hell: it causeth many to fall downe wounded, and slaieth

Pro. 5. 4. 5.

Prou. 26.

the

the mightie. Wherfore then should men delight in sinne, and embrace the bosome of iniquitie?

Secondly, and so to conclude this text, from these words of the Prophet, I am taught to teach you, *That it is not sufficient for a man onely to search and trie his waies, but he must also turne from them* (if he find them wrong) *and seriously repent himselfe of them.* For therefore we search and trie them, that discerning them to be euill, we may forsake them. The ende of fishing is not angling, but taking; the ende of fowling, is catching; the ende of plowing is not working, but sowing: so the ende of searching and prouing our waies, is, that we may repaire them, and and returne to God. Therefore when the wise man had saide, *Ponder the path of thy feete*: hee addeth immediately, *And let all thy waies be ordered aright, turn not to the right hand, nor to the left, but remoue thy foot from euill.* As the Sessions and Assises are holde for the represing of

Deut. 11.

Pro. 4. 26 27.

enormities and iniuries, and for the ſuppreſsing of irregular and vicious perſons: ſo we hold this Aſsiſes in our ſoules, for the arraigning, enditing, examining, iudging and condemning of our ſinnes, that dying vnto ſinne, we may liue vnto God with peace of conſcience, and tranquilitie of minde. Secondly, if we doe onely ſearch and examine our waies, and proceed no further, we ſhal make our ſelues more inexcuſable, & encreaſe our condemnation. For if after the performance of theſe things, we ſhall perceiue our waies to bee our owne, and not the waies of God, and wil yet content our ſelues, and not ſeeke to mend them, we ſhall the more diſpleaſe his Maieſtie, we ſhal aggrauate our puniſhment, and make our ſelues more guiltie of our owne deſtructions. For it is not ſo much the cõmitting of ſin which condemns the ſinner, as the continuing in it, without conuerſion from it, being ſeene and knowne. If a man were fallen into

ſome

deepe dungeon or pit, & would not ſeeke to come forth, when he might be deliuered if he ſought in time, he makes himſelfe guiltie of his owne death. If a man by ſearching of his wounds, did perceiue the preſent and future daunger of them, and yet would hide them, and vſe no means to haue them cured, he may thanke himſelfe for his preſent paine, and future periſhing. If a man did either ſee or foreſee ſome ignominy, ruine or calamity would befall him, and yet would take no paines to remoue or preuent it, hee ſhould ſhew himſelfe vnwiſe, and careleſſe of his good. Beloued, what man ſoeuer ſhal examin & ſearch his waies, ſhal finde himſelfe to be in a dungeon of iniquitie by his nature, he ſhal perceiue himſelfe to be inuironed with ſinne on euery ſide, he ſhall ſee his ſoule polluted with the leproſie of ſinne, and wounded with many deadly wounds: and he ſhall (if hee looke to the fruite and effect of them) plainely ſee, that nothing be-

Sinne inuironeth or hemmeth a man about. *Heb.* 12. 1.

longs vnto him (by reaſon of the filthineſſe of his waies) but euerlaſting ſhame and confuſion. Therfore if hee will not ſeeke abroade for deliuerance in time, if the worſt doe fall (and ſurely no other can be with reaſon looked for of him) hee may thanke himſelfe, and ſay, that hee hath periſhed through his owne default. He ſaw the ſnare, and would not flie away: he perceiued the daunger, and would not ſeeke to preuent it: hee doth wittingly caſt himſelfe into the fire of Gods wrath, and runne vpon the pike of his owne deſtruction: ſhewing alſo, that he neither loued God, nor hated ſinne. He is a very ſtrange traueller, who profeſſeth that hee doth in earneſt purpoſe to go the next and neareſt way to London, and yet perceiuing himſelfe to bee out of his way, and ſeeing the right way, doth for all that keepe on in a cleane contrarie way: Will not all men ſay, that he is either phrantique or fooliſh? So then if we would not

be

be reputed worſe then mad, when by the ſearching and triall of our waies, we find our ſelues to erre, let vs either turne into the right path, or elſe let vs not profeſſe that we intend to goe to Heauen.

Wherefore (I pray you) doth *Dauid* ſpeake in this ſort, *I thought I will take heede vnto my waies?* Why doth he take this hede? euen that hee might *Not ſinne with his tongue.* Euen ſo, wherefore muſt men, or doe men ſearch and conſider their waies? ſurely, that they may turne from the euill of them vnto the Lorde. Had *Paul* no reſt in his ſpirit, when he was in *Troas*, becauſe hee found not his brother *Titus* there, but preſently departed and went away? and is it fit that any man ſhould be reckleſſe and at quiet with himſelfe, when after inquiſition and examination of his waies, hee findeth not his elder brother Chriſt Ieſus in them, but onely ſinne and ſinfulneſſe, and when hee cannot ſay, as *Paul* ſaith

Pſ. 39. 1.

2. *Cor.* 2. 13.

In vtram. q. aurem dormire.

*Rom.*7.23 of himselfe to the Romanes, *I see an other lawe in my members, rebelling against the law of my minde:* but more truly (it may bee) as *Peter* saide to *Act.*8.21. 23. *Simon Magus*, *Thine heart is not right in the sight of God, I see that thou art in the gall of bitternesse, and in the bond of iniquitie?* Is there not therefore cause sufficient to make them mooue one foote further, and to adde turning to their searching?

The end of the first Sermon.

THE SECONDE SERMON.

The Text:

Let vs turne againe.

I Am now come to ſpeake of this laſt dutie, whervnto we are exhorted by the Prophet. And here I wil ſhew who muſt turn, from what they muſt turne, to whom they muſt turne, in what and wherin they muſt turne, when they muſt turne, how they muſt turne, and why they muſt turne. Of theſe ſeuen points I meane to ſpeake in order, briefly, and with perſpicuitie.

First point. Who must turne.

For the first, *Let vs turne againe.* The Prophet speaks directly to the Israelites, men, women, young, old, &c. And his speech also belongs vnto vs. *For whatsoeuer things are* Rom. 15.4 *written aforetime, are written for our learning.* From whence I conclude, that *Whosoeuer would not die but liue,* must turne, and returne; whether he be Iew or Gentile, regenerate, or vnregenerate, Pastour or people, noble or ignoble, rich or poore, old or young, of what sexe, condition, or calling so euer he be. For first, Rom. 2.6. 11. *There is no respect of persons with God,* but hee *Will reward euery man according to his workes.* With him neither circumcision nor vncircumcision auaile any thing, but a new creature. Secondly, God is an absolute Lord ouer all men whatsoeuer, therefore all men are bound to keep his commandements, among which this is one, and not the meanest, as may appeare by the practise of the Prophets, who doe often and earnestly vrge this dutie. The Apostle

Apoſtle *Paul* ſaith, *that God doeth now command: All men euery where to change their mindes*: and teacheth the Corinthians, *that circumciſion is nothing, and vncircumciſion is nothing, but the keeping of the commandements of God*. Thirdly, all men without exception of any ſauing Chriſt, *who knew no ſinne*, are by nature *dead in ſinnes, the children of wrath, without God, and aliants from the commonwealth of Iſrael*; therefore if they meane to liue, they had need to turne. Yea euen the moſt faithfull ſeruants of God, are not onely ſubiect to goe aſtray, but doe daily erre and offend, and therefore they alſo muſt repent and turne. Fourthly, men of all ſorts and ſexes, deſire the comforts of this life, and euerlaſting happineſſe in the life to come, therefore all of them muſt looke to their waies and turne. Otherwiſe they muſt looke for none, and if any befall them, they are rather banes vnto them then benefites, ſo long as they liue in their ſinnes, without true re-

Act. 17. 30

1. *Cor.* 7. 19.

2. *Cor.* 5. 17.

Eph. 2. 1, 3, 12.

pen-

pentance. *Oh* (saith GOD) *that my people had harkened vnto mee, and Israel had walked in my wayes: I would soone haue humbled their enemies, and turned their hand against their aduersaries: I would haue fed them with the fat of wheate. Take away* (saith the Lord) *the euill of your workes from before mine eye, cease to doe euill, learne to doe well: If ye consent and obey, yee shall eate the good things of the land, but if ye refuse and be rebellious, yee shall be deuoured with the sword. Blessed are they* (saith the Angell to *Iohn*) *that doe his commandements* (whereof this is one) *that their right may bee in the tree of life, and may enter in through the gates into the Citie.* Fiftly, not onely olde men, but young men also must amend & turne. The prophet speaks to young men as well as to old. *Dauid* saith, *Wherewith shal a young man redres his way? Salomon* saith, *Remember now thy Creator in the daies of thy youth, whiles the euil daies come not, nor the yeares approach, wherein thou shalt say, I haue no pleasure in them.* Quod

Ps. 81. 13, 14. 16.

Is. 1. 16. 19

Re. 22. 14

Ps. 119. 9.

Ecc. 12. 1.

noua teſta capit, inueterata ſapit. A veſſell ſauours longeſt of that liquor, wherewith it is firſt ſeaſoned. Therefore the Spirit of Wiſedome ſaith; *Teach a childe in the trade of his way, and when hee is olde hee ſhall not depart from it.* Hee that will haue his horſe ſeruiceable when hee is olde, muſt breake him whilſt he is young. Hee that will haue a ſtreight tree, muſt ſtreighten it when it is tender. If thou wouldſt bee fit to ſerue God when thou art old, inure thy ſelfe to his ſeruice whiles thou art young. If thou deſireſt to bee a faire and ſtraight tree in thy crooked daies, turne from thy crookednesſe betimes, and ſtreighten thy ſelfe in thy youth. The Lord required a ſacrifice, in which was offered eares of corne, dried by the fire, and wheate beaten out of the greene eares. *Abel* brought for an offring vnto God of the firſt fruites, and fat of his ſheepe: ſo wee muſt giue God the greene eares of our yeares, the prim-roſe of our age, the firſt fruits

Pro. 22.6.

Leu. 2.14.

Gen. 4.4.

of

of our life, and the fat of our daies. He that would haue God kinde vnto him when he is old, let him turne vnto him whiles he is yong. It is vnseemely for a man to giue his youth vnto Sathan, and to keepe his olde rotten bones and feebled spirits for God. The Lord disliketh that men should bring him lame, torne, and sicke thinges for offrings: yea hee saith, *Cursed be the deceiuer, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lord a corrupt thing.* Sixtly, all men haue soules as well as bodies: therefore all men must be carefull for them, as well as for these; yea rather more carefull, because the soule is the more excellent and more diuine and noble part of man. *Agur* shewed himselfe regardfull of both in his praier, when he saith, *Two things haue I required of thee: denie me them not before I die. Remoue farre from mee vanitie and lies:* here appeareth the care of his soule. *Feede me with foode conuenient for me;* here he sheweth the honest care hee had

Mal. 1. 13, 14.

Prou. 30. 7, 8.

had of both ſoule and body. Foode makes for the good of the bodie: *conuenient foode* makes for the good of both. He that carketh for his bodie, and careth not for his ſoule, maketh a God of his belly, and reſembleth the Phariſies, who were diligent in tithing of mint and anniſe, but omitted the weightier things of the Law, as faith and mercy. Now wherein can our care for the wealth and weale of our ſoules more eaſily appeare, then in our true repentance and vnfeined conuerſion? Hee that ſaith he hath care of the health of his ſoule, and will not turne to God, dooth as if a man beeing ready to periſh in the water, ſhould profeſſe that hee would gladly liue, and yet wil vſe no meanes, or take no paines to come out. All men doe wiſh the welfare of their friendes. And art thou not thine owne friend? If thou be ſo, then art thou bound to conuert. Nature teacheth euery man to ſeeke the good of his own country: ſo grace will teach a man, if hee haue

Matt. 23. 23.

Vt quæras patriæ commoda quiſq; ſuæ.

haue but one droppe thereof in his heart, to ſeeke the proſperitie of that common-wealth & country which is within himſelfe. Now the proſperitie of any country conſiſteth in freedome from euills, and the fruition of good things. And whoſoeuer turneth truly, ſhall bee deliuered from the greateſt euills, and ſhall inioy the greateſt good, euen God, who is goodneſſe it ſelfe, who with the ſtrength of his arme, and by the power of his grace, will fetch them out of *Ægipt*, the land of ſpirituall ſeruitude, and deliuer them from thraldome vnder *Pharoah* and the Ægiptians, from bondage vnder Satan and ſinne, and will conduct them ſafely through the wilde wilderneſſe of this wretched worlde, into celeſtiall *Canaan*, whither our elder brother Chriſt Ieſus is gone before vs, to prepare manſions for vs. Seuenthly, euerie man complaines that the worlde is naught, therefore euery man to ſtay this complaint, muſt amend & conuert.

If

If euerie complainer woulde turne from his ſinnes vnto GOD, the world would bee good. The world is not naught, but the people in the worlde: as a goodly Citie may haue godleſſe Citizens, a faire houſe may haue a foule inhabitant, and a good Landlorde may haue bad tenants. There is no reaſon for a man to complaine of the world, till hee haue forſaken the ſinnes committed in the world. Hee that exclames againſt the world before hee doth renounce the faſhions of worldlings, diſcouers the skirtes of his mother, and defileth his owne neſt. If euery one will needes accuſe the world as naught, let them firſt reuoult from the world, and ſhake hands with the worlde: let them come out of the world, as the Iſraelites came out of *Egipt*, and as all true Iſraelites are commaunded to come out of Weſterne Babylon, and then let them not ſpare to cenſure and condemne the worlde. Firſt turne from thine owne naughti-

Reu. 18. 4.

neſſe,

neſſe, and then ſay the worlde is naught, and that the wiſedome of the world is enmity to God. Moreouer, euery man was in *Adam* created according to the image of God: and euery man by *Adam* was depriued of this image: neither is it repaired in any man, nor any man reſtored to it, till he doe conuert, and repent: and then the Holy Ghoſt beginnes to graue and draw it vppon the tables of hearts, and faces of our ſoules. But almoſt euery man will ſay, that he doth deſire the reparation of this reunited image within him: and without doubt if a man could with theſe fleſhly eies behold this image, as *Peter* beheld *Moſes* and *Elias* with Chriſt vppon the mount, it would exceedingly moue him, as that ſight did *Peter*; it is ſo faire and louely to behold, ſo as that if his heart were not made of marble, it would ſo fill it with delight, and ſo rauiſh his ſoule with the loue thereof, that as *Peter* ſaid vpon that glorious ſight, *Maſter, it is good for*

Mat. 17. 3, 4.

as to be here, ſo he would wiſh from his heart, to be partaker of it, and thinke no price too coſtly for it. For it is as a mirrour, wherin a man may in part beholde the face of the inuiſible God, and a glaſſe wherein wee may ſee the countenance and colour of our firſt eſtate. If any therfore luſt (as he doth profeſſe) to bee partaker of this glorious Image *Eph.* 4. 24 conſiſting in holineſſe and righteouſneſſe of heart and hand, let him turne his feete from the wayes of ſinne, into the wayes of God, and he ſhall not faile of that which he ſaith he doth long after. To conclude this point, all men couet peace, therfore let them all conuert. Would deſt thou haue true peace of conſcience? thou fayeſt thou wouldeſt. Then I ſay vnto thee, *turne*. For *There is no peace* (ſaith God) *vnto the wicked*, who doe not turne. Wouldeſt thou be at peace with thine enemies? then turne: for *When the waies of man pleaſe the Lord, hee will make alſo his enemies at peace with him.*

Nulla ſatius bello, pacem te poſcimus omnes.

Iſ. 57. 21.

Pro. 16. 7.

him. And without doubt there is no peace comparable to that peace and amitie which is among the faithfull: ſo that if all that ſeeme to deſire peace, would repent & turne, the Lion would become a Lambe, and the Wolfe a ſheepe, all cruell conditions would be caſt away, and the whole world would bee at perfect peace within it ſelfe, both for outward agreement, and inward affection. For the vnion of the Saints is firme & indiſſoluble. The Prince of the ayre muſt blowe exceeding hard, if he made any great commotion then in the world. If all men amongſt vs would ſeriouſly turne to God, the worlde would ſuffer a very great and admirable alteration. For both the wicked ſhould renounce their wickedneſſe, and the godly would not ſtumble and fall ſo oft as they now doe; many occaſions, ſcandalls, tentations, and allurements beeing remoued by the conuerſion of their neighbours. Then we might indeede be wel eal-

led

led the people of God, and the annointed of the Lorde: our lande might be truly called, the *Land of righteouſneſſe*, yea and the *Land of the liuing*: then ſhould we ſee the beautie of *Sion*, and the proſperitie of *Ieruſalem*, otherwiſe then now we can. Euery man will ſay that hee dooth affect and deſire theſe things, therefore let euery man turne to the Lorde, or elſe bee ſilent.

Thus much concerning the firſt point, *Who muſt turne?* euen euery man that deſireth the grace of God in this world, and euerlaſting glory in the world to come. *For hee rewardeth euery one according to his worke.* *All the workers of iniquitie* (that will not turne) *ſhall bee deſtroyed.* *Hee powreth contempt* (euen) *vpon Princes*, which will not turne vnto him. *Tribulation and anguiſh ſhall be vpon the ſoule of euery man that doth euill: of the Iew firſt, and alſo of the Grecian: but to euery man that doth good* (euen to euery man

Pſ 62.12
Pſ.92.9.
Pſ.10. 40.
Rom.2.9. 10.

that turneth vnto God) *shall be glory, and honour, and peace.*

2. Point. From what men must turne.

The second thing to bee considered, is, *From what we must turne.* Which, though it be not expresly set downe, yet it is implyed in the word *Turne.* For whosoeuer turneth, must needes turne from something, either from some person, or some place, or from something else. What are wee then to turne from? Surely, from Sathan, from the world, from the waies of the wicked, and from all our sinnes. Wee must turne from whatsoeuer thing may either keepe vs, or drawe vs from God and his wayes. We must auoyde euery thing that may disturbe the peace of conscience, and hinder the saluation of our soules.

Whatsoeuer thing may cause vs to displease the Lord, and may prouoke his wrath against vs, must bee forsaken of vs. The Marriner must beware of rockes, and the traueller of crosse-paths, and by-

by-waies. So wee that would saile with the ship of our consciences, to the hauen of euerlasting happines, and would come to new *Ierusalem* in due season: that is, when the sunne of this life doth set, & the euening of our daies is shut vp, we must beware of the foresaide euills; for they are as rockes in our rode, and doe either molest vs in our way, or seeke to leade vs out. Shall we delight in the diuel, & dance after his pipe? Know yee not that he compasseth the earth too and fro, and walketh about like a ramping and roaring Lion, seeking whom he may deuoure? Wee should rather hide our selues from him, and desire the Lord to pare his clawes, and breake his teeth. Know yee not that he wrought our downefall at the first, and daily seeketh the dishonour of God, the disgrace of the truth, and the desolation of the Church? Hee is the prince of darknes, the god of this world, the blinder of mens minds, the accuser of the faithfull, the father of lies, a sinner

Iob. 1.7. 1. *Pet.* 5.8.

Ioh. 8.44. 1.*Ioh.*3.8. from the beginning of the world, a ſworne enemie to Gods glorie, and the architect & firſt motour of mans miſerie. Let vs therefore flie from him, as a bird from the fowler, when ſhee ſpies him. And what is the world (I pray you) but a Theater of vanitie, a mirrour of madneſſe, an ocean of ſome iniquity, a labyrinth of errour, a gulfe of euills, a moone of inconſtancie, a wheele of turning, a ſhop of deceit, and a ſpectacle of vngodlineſſe? Why ſhoulde any man therfore wed himſelfe vnto the world, and not ſeeke to be diuorced from her? Or if hee be already free, wherefore ſhould he be enamoured with her? If ſhee dote vpon thee, and ſend meſſengers to to thee, as *Aholibah* is charged by the Lord to haue dealt with the Aſſyrians: if ſhe be ſo ſhameleſſe as to wooe thee, as the Harlot which *Salomon* ſpeakes of, with a braze face intiſed the fooliſh young man; yet be not thou perſwaded by her: let not thine heart decline to her waies, and wander not in

Ezek. 23. 16.

Pro. 7. 13.

in her pathes. If the world caſt her eyes vpon thee, as *Potiphars* wife did vpon *Ioſeph*; and if ſhe tempt thee to commit adultery with her, as ſhe did *Ioſeph*; if ſhee ſay to thee, as *Salomons* Harlot doth to that foole, *Come, let vs take our fill of loue, and our pleaſure in dalliance*: if thou be daily ſued vnto by her, as *Ioſeph* was by his Miſtris; yet as he denied her requeſt vnto the end, and ſaid, *How can I doe this great wickednesſe, and ſinne a gainſt God?* ſo do thou repell the darts of her amorous language, and like an adder ſtop thine eares at her alluring incantations. Rather let her haue thy garment, and be content to be accuſed falſely, and condemned to the priſon, as *Ioſeph* was, then that by condeſcending to her vnlawfull ſuit, thou ſhouldeſt diſpleaſe or diuorce thy ſelfe from God, or breake thy promiſe plighted to him in thy Baptiſme, of puritie and *Penelopes* conſtant fidelity. The world is ſomthing like the fooliſh woman, the wiſe man ſpeakes of, which ſaith to

Gen. 39.7.

Pro. 7.18.

Gen. 39.9, 10, 12.

Pro. 9.16.

the fooliſh paſſenger, come hither: but ſhee ſetteth her gueſts in the depth of hell. By her two naked and painted breaſts of profites and pleaſures, ſhee tiſeth thouſands to commit fornication with her: but as the holy Ghoſt ſaith of thoſe which are intrapt with the craft of the ſubtill Harlot, ſo we may truly ſay of them that are ſeduced with the worlde; *They follow her, as an oxe that goeth to the ſlaughter, and as a foole that goeth to the ſtocks for correction* (who goe on cheerfully, not knowing their future miſery) *and as a bird that haſteth to the ſnare*, being ignorant of the fowlers policy. The voyce of the world is like the fowlers call, which cauſeth the bird to bee caught: and her allurements are like the baite which hideth the hooke, that is the bane of the fiſh. And when ſhe is moſt iocund and obſequious, then ſhee is moſt pernicious and dangerous: as the ſtilleſt waters are the deepeſt and moſt deceitfull. If therfore the world ſhall come forth to

Pro.7.21, 22, 23.

meete

meete vs, as *Iael* did to *Sisera*, and shall say to any of vs as shee did to him, *Turne in, turne in to me, be not afraid*: let vs beware that she doe not couer vs with the mantle of securitie, and take heede lest shee beguile vs with the milke of her pleasures, and the butter of her profites, though set before vs in a lordly dish, as shee set hers; lest yeelding to her with bold credulitie, as *Sisera* did to *Iael*, we be stricken through the temples (as it were) of our soules with her magicall enchantments, as the temples of his head were stricken thorough by a naile in her hand, and so we die as he did. *For her house is the way vnto the graue, which goeth downe to the chambers of death*, as the wise man speaketh of the woman of whorish behauiour. So then, albeit the wicked intisemēts of the world bee pleasant in the beginning, yet are they bitternesse in the latter ending: and like the booke that *Iohn* was commanded to eate, sweete in the mouth, but bitter in the mawe:

Iud. 4. 18.

Iud. 5. 25.

Iud 4. 27.

Pro. 7. 10. 27.

Reu. 10. 9

and

and so hurtfull to the stomack of the soule, as that if a man doe not cast them vp, it is no more possible for him to liue, either the life of grace or of glorie, then it is for that man to liue the life of nature, who hath swallowed downe pills of poison, hee dranke with sugar. Let vs therefore take heed of her charmes, and turne frō her. *Loue not this world* (saith *Iohn*) *nor the things that are in this world. If any man loue this world, the loue of the Father is not in him.* No man can serue God and Mammon. Wee must leaue the world, and the world must leaue vs; therefore why should wee fixe our loue vpon the world, or bend our loue vnto the world? Whereas all other creatures haue but foure muscles to turn their eyes round about, God hath giuen man a fist to pull vp his eyes, from the earth to heauen. And whereas all other creatures bow downwards to looke to the earth from whence they rose, and to which they must return, God hath fitted man a bodie, that hee

1. *Ioh.* 2. 15

Mat. 6. 24

Os homini sublime dedit.

hee might behold the heauen, the place of happineſſe, and the Paradice of perpetuall pleaſures. Wee are redeemed from the worlde; let vs therefore ſo liue in the world, as by our liues wee may declare that wee are not of the worlde. For as much as our inhearitance is in the heauens, let vs haue one foote there fixed, where our inheritance is. We treade vppon the earth with our feete, therefore let not our hearts be interred in it, but let vs trample vpon earthly things. Though we liue in the world, yet let vs not be polluted of the world: but as the Swan ſwims in the water, but is not drowned of the water, ſo we muſt liue in the world, as a ſhip floateth aloft vpon the ſea, or a bird vpon the water, and wee muſt take heede that the loue of the world doe not leake into our hearts, leſt wee make ſhipwracke of our faith, and breake in peeces the veſſells of our conſciences. And if any do leake in, we muſt pumpe it out with ſpeede, by true re-

repentance, and seeke to stoppe the passage. The Mowle liues in the earth, and yet receiueth no hurt at all, neither to her flesh, nor to her coate. So wee that liue in the world in the midst of a crooked generation, should like pilgrimes, so alienate our affections from it, as that wee may receiue no damage by it, neither in our hearts within, nor in our profession and practise without: but as a stone being cast into the dirt, will still remaine a stone: so though we which are *liuing stones*, doe liue in the world, which is full of the dirt of sinne, and puddles of iniquitie, yet let vs remaine as wee are made by grace, liuing stones of Gods spirituall Temple. To this ende, let vs turne from the worlde with our heartes, let vs beware of her witch-craft and sorcerie, let vs not turne in vnto her at her call, let vs not drinke of the cuppe of her fornications: and finally, let vs seeke the kingdome of God, & the things that are aboue: and let vs haue

1. Pet. 2. 5.

Mat 6. 33
Col. 3. 1.

our

our conuerſation in the heauens; where our common-wealth and kingdome, our head and husband is, and will bee *vntill the time that all things be reſtored which God hath ſpoken by the mouth of all his holy Prophets ſince the world began.* Act. 3. 21.

Thirdly, we muſt turne from the waies of the wicked. This the *Spirit* of wiſedome teacheth vs, when he ſaith: *My ſonne, walke not thou in the way with ſinners: refraine thy foote from their path. Enter not into the way of the wicked, and walke not in the way of euill men. Auoyd it, goe not by it: turne from it, and paſſe by.* Pro. 1. 15. Pro. 4. 14, 15. Pro. 2. 15. For their *Waies are crooked. The way of the wicked is as darkneſſe. The way of the wicked ſhall periſh.* Pro. 4. 19. Pſal. 1. 6. If thou wouldeſt not walke in a crooked path, an obſcure and darke lane, and in a way that ſhall come to naught, yea in a way that leadeth from heauen to hel, and from life to death, then thou muſt decline and turne from the waies of the wicked. God doth command thee to turne from theme

In

In the name of God I doe beſeech thee to turne from them. Be not diſobedient vnto his voyce. Hee that
Pro. 1. 33 obeyeth him, ſhall dwell ſafely, and be quiet from feare of euill. But thoſe, that ſtoppe their eares at his voyce, and will not obey his word in the miniſterie of his Prophets, do fall vpon the ſworde of vengeance. As when God cried, they would
Zach. 7. 11, 12, 13 not heare, but pulled away their ſhoulder, and made their harts hard as an adamant: ſo they ſhall crie, and he will not heare. Wee all know that it is the will of God, that wee ſhould forſake the waies of the wicked, who are his enemies. *But that*
Luk. 12. 47. *ſeruant* (ſaith Chriſt) *that knew his maiſters will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes*: with many moe then hee that knoweth not his will, and doth it not. Can a man be in a mill, and not be mealy? Can a man be in a ſhewer of raine, and not be wet? Can a man ſtand long vpon a quag-mire, and not ſinke?

And

And is it possible for a man to walk in the waies of the wicked, which are full of the mire of wickednesse, and dirt of iniquitie, and not to bee polluted? Or is it like, that he shall not sinke into the pit of perdition, if hee shall stand in the way of sinners, and refuse to come out? No wise man, especially no honest man will delight in the courses of slaues and traitours: but the wicked are slaues. First, they are the slaues of the diuell: for hee *That committeth sin, is of the Diuell, & of whom soeuer a man is ouercome, euen vnto the same he is in bondage.* Now, what slaues are they, that *are in slauerie* vnder a very slaue? Secondly, they are the slaues of sinne. For *Whosoeuer committeth sinne, is the seruant of sinne.* But the wicked drinke iniquitie, as fishes doe the water. *Their mouth* (saith *Salomon*) *swalloweth vp iniquitie. They cannot sleepe, except they haue done euill.* Wickednesse (as *Zophar* saith) is sweete in his mouth, hee hides it vnder his tongue, and will not

1. *Ioh.* 3. 8. 2. *Pet.* 2. 19.

Ioh. 8. 34 *Pro.* 19. 28.

Pro 4. 16. *Iob.* 20. 12

not forsake it. Therefore he cannot but commit sinne, and that with greedinesse, and with full consent of heart. Now he that is the seruant of sinne, and a slaue to his owne concupiscence, is in seruitide vnder the diuels bastard, yea and strumpet also, and in thraldome vnder his owne mortall and vnplacable enemie.

Thirdly, the wicked are the slaues of the world. For their profession is pinned vpon her sleeue. As *Dorus* in the Comedie denied the truth, (which before hee did professe) when *Phædria* bad him: so the wicked man at the worlds commaund, is ready to say, and vnsay, to professe or deny any thing, how grosse or euill soeuer; he makes the world his God. Furthermore, they are very traitours and rebells vnto God. They are enemies to his crowne and dignitie: they robbe him of his honour: they rebell against his lawes: they trample vpon his commaundements: they breake downe the

Ter. Eunuch.

the pale of his precepts: they teare his titles with their tongues: and they practise against his loyall and obedient subiects. Doth it therefore beseeme any honest & liberall minded man to walke in their waies, and to runne in their races? They cannot surely do it without great blemishing of their owne loyalty, and iniury to the glory of God. Furthermore, *The way of the wicked is* (as *Salomon* saith) *an abhomination to the Lord.* If his sacrifice be an abhomination vnto him, and if his verie praier bee vnacceptable to him, his waies (which are simply euill) must needs be very offensiue in his sight. Now then, were it not horrible impietie for a man either to set his feete in his waies, or not to remoue them and depart away with speede, if they be already in them? *Paul* forbiddeth vs to bee partakers of other mens sinnes. But he that walketh in the waies of the wicked, cannot but transgresse this commaundement. He that runneth their courses, is a

Psal. 37, 12.

Prou. 15. 9 *Pro.* 21. 27.

1. *Tim.* 5. 22.

ſcandall vnto them, an occaſion to harden their hearts, and to hinder their conuerſion, & ſheweth plainly that they were all caſt in one mould, and are all (euen he as well as they) ſeruants to one Lord. But hee which turneth from them, ſheweth his hatred of them, and is a furtherance to help forward their conuerſion alſo. For as when one ſheepe breakes away from the drouer, ſhee is an occaſion to moone many other to followe her: ſo when one man breaketh away from the diuell, who driues men to their ſlaughter, he giueth an occaſion to many that ſee him, to depart in like ſort. One bird perceiuing the fowlers wiles, by flying away, is a motiue to her fellowes being in the ſame danger to doe the like: ſo one man by leauing the waies of the wicked, and ſo eſcaping the danger prepared for him, occaſioneth the wicked alſo that behold him, to take their flight from ſinne, and to flie from the wiles of the diuell. To conclude this third point,

God

God commandeth vs to aske for the old way, and to walke therein. Now if wee muſt walke in the olde way, which is the good way, and we ſhall find reſt for our ſoules, then we muſt leave all new waies, which are euill waies, or elſe wee ſhall finde paines for our ſoules. God commandeth vs to *Walke in the way of good men, and to keepe the waies of the righteous*: it followeth therefore that we muſt turne from the waies of the wicked. For their waies are contrary, the one ſhineth as the light, the other is as darkneſſe: the one is of God, the other of Satan: the one is of the way of loue, and leadeth vnto life, the other is the way of luſt, and leadeth vnto death: the one is the way of Gods children, the other of the diuells. In the one we muſt goe, as *Iſrael* requeſted *Sihon* to let them paſſe thorow his country, ſaying: *Let mee goe through thy Land: wee will not turne aſide into the fields, nor into the vineyards, neither drinke of the waters of the wells: we will goe by the kings way, vntill*

Iere. 6. 16.

Pro. 2. 20.

Pro. 4. 18, 19.

Num. 21. 22.

we be past thy Country. The way of the godly, is the Kings hie way to heaven: we must goe along in it till we haue passed through this vale of miserie, without declining from it on any side. We must not breake into the fields of couetousnesse, nor into the vineyards of vaine delights, neither must wee drinke of the waters of sinfull pleasures, or pleasing sinnes. But as the Israelite promised to goe by the hie way, and to turne neither vnto the right hand, nor to the left: so wee must keepe our way without wandring out; therefore it followeth, that wee must abandon, and turne from the waies of the wicked. For how glorious and faire soeuer they seeme in shew, they shall vanish and come to nought; like the painted face of *Iezabel*, & the colors of the Rainbow. Fourthly, we must turne from our owne sinnes; originall and actuall, of what name or nature soeuer, in what place, at what time, and vpon what occasion so euer done, whether by commission of euill,

Deu.2.27.

Psal.1.6.
2. King.9.30.33.

Zach.1.4.

euill, or omission of good. For first, our sinnes are the workes of the diuell, as our goodnesse is the gift of God. Our originall corruption (which as a reprosie hath polluted all our parts and poores) is the fiend of sinne, and the very spawne of the diuell, whereof he doth beget children according to his owne image. From it all our actuall transgressions (how barbarous and exorbitant soeuer they be) do proceed and *Eccles. 1. 7* issue, as the riuers doe from the sea, and as light doth from the sunne, or as wormes doe from a loathsome carrion. Secondly, our sinnes doe pollute, and deforme vs. As a Ringworme doth disfigure the face: so *Ezek. 14. 11.* sinne doth deforme the soule. As a Canker doth consume the flesh, as rust doth eate the yron, as dust and chaffe doe corrupt the corne, and as sirre vessels do corrupt good wine: so sinne doth defile our soules, and corrupt our consciences, and misshape our affections. Thirdly, sinne is very bitter and pernitious. The

life of any ſin affected; is the death of the ſinner infected. It is of a viperous diſpoſition: the birth of ſin, is the death of the ſinner. It is like the worme *Midas*, which eates the Beane, wherein it is bred: and the Moath, that conſumes the cloth, in which ſhe receiued her life. Sinne is not much vnlike vnto the louers of *Aholiah*, who when they had bruiſed the breaſts of her virginitie, and powred their whordomes vpon her, dealt cruelly with her, and ſlew her with the ſword: ſo ſinne ſhall breed the ſorrowe of all ſuch as dote vpon it, and delight to commit adulterie with it. And as the Lord threatned *Aholiab*, that her louers, with whom ſhe wilfully defiled her ſelfe, ſhould cut off her noſe and eares: ſo ſinne (without ſpeciall mercie) ſhall not onely deforme our ſelues, but ſtrippe vs and leaue vs naked for the iudgements of God to ſeaze vpon. Therefore as *Paul* ſhooke the viper from his hand, ſo let vs caſt away ſinne from our

Ezek. 23.

Ezek. 23. 25.

Act. 28. 5.

our hearts. As hee was carefull to preſerue his life from thoſe bloudie votaries, who had vowed his death: ſo let vs bee carefull to defend our ſelues from ſinne, which worketh the deſtruction of our ſoules. Wherefore was *Adam* exiled out of Paradiſe, but for his ſinne? Why was the olde worlde drowned with water, but for their ſinne? Why was *Sodom* burnt with fire and brimſtone, but for ſinne? *Pauls* ſinfull zeale made him a perſecutor. Sinne made *Abſolom* ambitious, *Haman* malicious, *Nabal* a churle, and *Iudas* a traytour. Sinne cauſed *Korah* and his company to be ſwallowed vp of the earth: ſinne made *Pharaoh* and his people to be conſumed by the water: ſinne occaſioned *Nadab* and *Abihu* to be deuoured with fire: ſinne cauſed *Herod* to be eaten with wormes. *God turneth a fruitefull land into barrenneſſe, for the wickedneſſe of them that dwell therein.* And the Spirit of wiſedome ſaith, that *For the tranſgreſſion of the Land, theyre are many*

Act. 23. 17. *Num.* 16. 32. *Exod.* 14. 28. *Leuit.* 10. 2. *Pſal.* 107. 34. *Pro.* 28. 2

Princes thereof: that is, many and no ſmall alterations in the ſtate. Our ſinnes are the cauſe of our ſorrowes, and our wickedneſſe is the worker of all our wretchedneſſe. It is the cauſe of all diſorder and diſſention, in Church, in Commonwealth, and Family. Yea, it oftentimes is the cauſe, why the ſinner is puniſhed by committing of other ſinnes; therefore *Paul* ſaith, that God gaue the Heathen (for their wickedneſſe) vp to their harts luſts, and deliuered them ouer to a reprobate minde, to commit very feareful and odious enormities. Sinne is like the Serpent *Amphisbena*, which hath (as it were) two heads, one before, an other behinde at the taile, as if ſhee were not hurtfull enough to caſt her poyſon at one mouth only. Sinne woundeth at both endes: in the one it wounds the ſoule by poyſoning and infecting it: and in the other, it wounds both ſoule and body, by deſtroying them, without the Antidote, or counter-poyſon of the merito-

Rom. 1. 24 28.

Plin. nat. Hiſt. l. 8. *cap.* 23.

meritorious bloud of that true brazen ſerpent Chriſt Ieſus. Sinne (as it were) out of two mouthes ſpitteth forth her venime, whereby ſhe both hurteth our hearts, and expoſeth vs to the fire of Gods dreadfull indignation. Fourthly, ſinne is very ſubtil like a ſerpent, & all (like a witch) to work our woe. It is like the *Hyæna*, which (as *Pliny* recordeth) is ſaid to vomit like a man, therby to train dogges to come vnto him, and then will deuoure them. Sometimes it will weepe with the Crocodile, ſometimes it will be muſicall with the *Syren*, but all to deſtroy. It begins ſometimes with a ſong like a Gnat, but it endeth with byting. *Pliny* ſayeth that the *Hyæna* will change his eies into a thouſand colours: ſo ſinne will make many faces. *Plin. hiſt. nat. hiſt. l. 8. cap. 30* *Plin. ibid.*

The Beiuers haire is ſofter then the downe of feathers, yet is he dangerous with his teeth. For (as *Pliny* writeth) he will gnaw trees with his teeth, is if they were cut with axes:

and

and if he catch hold of any ioynt in a man, he will not leaue till he haue knapped the bone asunder. So sin doth oftentimes very much delight the sinner, as being very soft to the touch, and pleasant to the taste, and yet it is but a painted *Iezabel*, a disguised harlot, and a sweetned poyson; it gnawnes the conscience, and bites the soule to the bone. It is greene like the boxe tree, but the seed is poyson.

Plin. ibid. The hurtfull serpents are ordinarily of the colour of the harmles earth: so sinne sometimes doth seeme a vertue, and is so esteemed of some that are bad-sighted, or grown to desperate impietie, *Which*

Is.5.20. *speake good of euill, and euill of good: which put darknesse for light, and light for darknesse: that put bitter for sweete, and sweete for sowre.* Sinne hath so distempered their tastes, and bewitched their eyes. If sinne were not exceeding subtill, and the sinner made by sinne exceeding simple, *Salomon* would not say, *There-*

fore

is a way that seemeth right vnto man, but the issue thereof are the waies of death. Neither would any hypocrites bee so impudent, as to say without blushing (if at all) with those in *Isaiah*: *Stand apart, come not neare vnto me: for I am more holy then thou.* If sinne had not bene very deceitfull, would the Valentinian heretiques haue condemned all others as grosse and earthly, and haue called themselues onely Ghostly? Would the Arrians haue called the true Christians, that professed the faith of the holy Trinitie, sometime Ambrosians, sometimes Iohannites, and sometimes Homousians, allowing themselues onely (something like our Papists) to be called Catholiques? Would the Brownists which are sprung out of the ashes of the Donatists, condemne our Ministrie, our Churches, and assemblies, as Antichristian? Could widowes houses be deuoured through the pretext of long praiers? Could vice wander in the habit

Pro. 16. 25.

Isa. 65.

habit of vertue? or would any but a dogge, returne like a dogge to his vomit, if ſinne were not very deceitfull, but did appeare vnto all men as it is in it ſelfe? Conſidering therefore (beloued) the malicious ſubtiltie, and the ſubtill malice of ſinne vnto mankinde, let vs not onely be wiſe to diſcerne it, but carefull alſo to flie from it, and eſchew it. Hee that foſtereth ſin, fauoureth a falſe and perfidious enemie, and doth as *Ioaſh* did, who entertained ſeruants, which ſlew him. Let no man therefore (I ſay) bee the ſeruant of ſinne. Giue not your members as weapons of vnrighteouſneſſe vnto ſin. Liſten not vnto it, leaſt by liſtning vnto it, as *Eue* did vnto the ſerpent, ye make your ſelues, as ſhee did her ſelfe, a pray to the diuell. Fifthly, vnleſſe a man do purpoſe, and with a conſtant determination of minde, and reſolution of ſpirit, doe labour to leaue his ſinnes, and to ſtand againſt the ſtreame of his ſinfull affections, he doth ſhew himſelfe deſtitute

2. *Ki.* 12. 20.

Rom. 6. 13

ſtitute of the feare of God, *which is to hate euill:* and altogether vnlike to God, who is holy; yea euen holineſſe it ſelfe: and he doth moreouer, make himſelfe vnmeete to aske forgiueneſſe of his ſins. For with what face dare hee deſire of God to forgiue him his ſinne, that makes no conſcience of committing ſinne? How dare hee deſire God to turne his iudgements from him, ſeeing he doth not ſeriouſly himſelfe purpoſe, and accordingly ſtudy to turne from his ſinnes; which doe not onely deſerue the iudgments of God, but are alſo a match to giue fire vnto his wrath, or as bellowes to blow it vp? Yea, it is a very manifeſt argument, that hee, which will not turne from his ſinne, doth not ſincerely, & with an honeſt heart deſire the pardon of ſinne. For no man will thinke that he doth hartily deſire the peace and pardon of his neighbour, who commeth creeping to him for it, and yet in the meane time, dooth either ſecretly practiſe againſt him, or at the leaſt Pro. 8. 13

least dooth not purpose to forbeare the practise of such things, which makes the iarre betwixt them. Hee doth only dally with him, and abuse him. Sixtly, let vs remember that there is a day of death, and a day of iudgment, in which euery man must answere for his facts: *Caine* for his murther, *Ismael* for his mocking, *Nabal* for his drunkennesse, *Absolon* for his ambition, *Achitophel* for his wicked counsell, *Haman* for his hautinesse, *Herod* for his pride, *Iudas* for his treason, *Iulian* for his blasphemies, and euery sinner for his sinnes. For the bookes, wherein all mens actions are (as it were) recorded, shal be opened, and euery man shall be iudged of those things which are registred in the bookes (of Gods knowledge, and mans conscience) according to their works. And euery man without exception shall receiue the things which are done in his body, according to that hee hath done, whether it bee good or euill. The riches of *Laban*, the wealth of

Reu. 20. 12

2. *Cor.* 5. 10.

of *Nabal*, the wiſedome of *Achitophel*, the beauty of *Abſolon*, the crown of *Saul*, the ſtrength of *Lameeh*, the kingdomes of *Nebuchadnezzar*, the eloquence of *Tertullus*, the miter of *Caiaphas* will than ſtand them in no ſtead at all. For the Lord is no accepter of perſons: he hath prepared Tophet of olde for wicked princes: and hee will rebuke the vngodly of all their wicked deedes. Now, as death dooth leaue them, ſo the laſt iudgement ſhall find them. If therefore wee would either fit our ſelues for death, or frame our ſelues to the laſt iudgement, let vs abandon our ſinnes, and iudge our ſelues. If wee will accuſe and condemne our ſins, and execute them, as *Iosiah* did the prieſts of the high places, wee ſhall not neede to feare the terrour of death, which is appointed for all, nor the ſentence of the iudge, which ſhall onely be pronounced againſt the wicked. Laſtly, I ſay wee muſt turne from all our ſinnes, and not from ſome onely. For ſo is ſhe will

Act. 10. 34
Iſa. 30 33
Iude. 15.

2. *King.* 23. 20.
Heb. 9. 27
Mat. 25. 41.

of

Ezek. 11. 31. of God. *Cast away from you all your transgression: for why will yee die, O house of Israel?* Euery sinne displeaseth God, and *deserueth death*: euery sin doth staine the soule and wound the conscience. It is not possible for a man to carry fire in his bosome, and his clothes not bee burnt: and impossible for him to goe vppon coales, and his feete not be scorched: so is it impossible to fauour any sin, and not to be infected. As euery venome is dangerous, and as the least drop of poison is hurtfull, and the least plague-sore infectious; so the smallest sinne will smart: the least offence is pernicious, pestilent & infectious. Secondly, we vowed to God in our baptisme, that we would turn from all our sinnes, and from all the workes of the diuell. Hee that will not keep touch with God, must neuer looke that God will keep touch with him. For his promise of pardon belongs onely vnto penitent persons. And therefore he saith, *If*

Rom. 6. 23

Prou 6. 27. 28.

Ezek. 18. 21. *the wicked will returne from all his sinne,*

hee

hee shall surely liue, and shall not die.
Thirdly, the Lorde in expresse tearmes forbiddeth not onely greater, but also smaller sinnes. He doth not onely condemne drunkennes, but hee doth also pronounce a woe vnto them, that are mighty to drinke wine, and are strong to powre in strong drinke. Saint *Peter* doth not onely requireus to forbeare drunkennesse, but also drinkings. Saint *Paul* doth not only forbid vs filthines, but fooliſh talking. The Lord commandeth the wicked to forsake their very imaginations. Christ telleth vs that we must giue account of euery idle word. *Peter* warneth vs to lay aside all malitiousnesse, and all guile, and all euill speaking. *Dauid* saith, *I will set no wicked thing before mine eyes: A froward heart shall depart from me, I will know none euill.* And according to this his resolution hee saith againe, *I haue refrained my feete from euery euill way, and do hate all false waies.* And desireth God to let none iniquitie to haue dominion ouer

Isai. 5. 22.

1. *Pet.* 4. 3

Ephe. 5. 4.

Isai. 55. 7.

1. *Pet.* 2. 1.

Psal. 101. 3, 4.

Psal. 119. 101, 128, 133.

him. The Lord hateth all our ſins, Chriſt hath ſuffered for all our ſins, therefore let vs abandon them all. If we entertaine but one, we open a caſement for another, and animate the diuell to ſally a freſh vppon vs: who like a Crocodile flieth if hee be reſiſted, but if we yeeld vnto him in the leaſt ſinne, hee will very falſely aſſault vs, and ſeeke to ſwallow vs vp. Muſt wee abſtaine from *all appearance of euill?* Muſt wee hate the very garment, which is ſpotted by the fleſh? Then good reaſon haue wee to abſtaine from all things that are meerely euill in themſelues, and to deteſt the fleſh, which defiles the man, and luſteth againſt the Spirit. Shall kings fight againſt their quarrellous & deſpiteful enemies, which onely ſeeke to depriue them of their earthly kingdomes, and ſhall not we contend and war againſt our fleſhly luſts, which fight againſt our ſoules, and ſeek to defeat vs of our heauenly kingdome? Will euery man by the vertue of his nature (like *Charis-*

Plin. nat. hiſt. li. 8. c. 25.

1. Theſſ. 5. 22.

Iude. 23.

Gal. 5. 17.

1. Pet. 2. 11

mus

nus in the Comedie) proue euery way before they will perish, or lose their liues in this world: and shall not wee take any paines to escape eternall paines, and to saue our soules in the world to come? Shall Christ lament, yea and die for our sinnes, and shall we make our selues mery with them, as many doe? Or rather shall we not mourne for them, and seeke to bee deliuered from them? Shall *Danids* eyes gush out with riuers of water, because other men kept not Gods law? and doth it beseeme vs to be drie cheeked, and not lament for our owne sinnes, whereby wee haue broken his law, and battered the castles of our owne consciences? Shall *Ieremy* wish that his head were full of water, and his eyes a fountaine of teares, that he might weepe day and night for the slaine of the daughter of his people? and shall wee neuer lament & weepe for our sinnes, which displease our friend, and please our foe: which did once slay our soules, and doe daily wring them, & would

Omnia ex periri certum est priùs, quã pereo. Ter. Andr.

Psal. 119. 136.

Ier. 9. 1.

Eph.2.5. consume them vterly, if the Lord, who hath restored them to life in Christ, did not guard them by his grace? Doe we not see what an antipathy there is amongst the creatures? One of them by a secret instinct of nature doth hate and persecute another. Nay, doe wee not see that many men are as wolues each to other? Wherefore then should we not persecute and hate our sinnes, seeing that they be our mortall enemies, and will neuer become our friends? The fish called *Lepus*, is (as some write) poison to a man, and man to him. Sinne is poison vnto vs, so let vs be as poison vnto it. Shall the wicked lay wait for blood, and swallow the innocent vppe like a graue? and shal not we seeke to mortifie our sinnes which are noxious vnto vs, and offensiue vnto God?

Homo homini lupus.

Pro.1.11, 12.

Col.3.5. *Mortifie therefore your members which are on earth, fornication, vncleannesse, the inordinate affection, euill concupiscence, and couetousnesse, which is idolatry.* If wee will not mortifie them, they

they will mortifie vs. If we will not part from them, God will part from vs. *Surely* (saith *Dauid*) *God will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.* Ps. 68. 21.

Shall *Dauid* hate the desperate enemies of God, and earnestly contend with those that rise vp against him: and shall not wee hate sinne, which makes men hatefull vnto God, and haters of God? Shall not we earnestly contend against our sins, which do both rise vp against vs, and make vs also take vppe armes against the Lord? Hee that hateth suertiship (saith *Salomon*) is sure: but hee that hateth sinne is surer. For if it bee a aright hatred, it is an infallible demonstration of our loue to God, and of the gratious operation of his Spirit within vs, and the ready way to scape the greatest euill. If it be the badge of a man predestined to glorie, to contemne a vile person, then he which despiseth sinne, which makes men vile & despiseable, may assure himselfe of glory, if he do despise Ps. 139. 21 Pro. 11. 15 Psa. 15. 4.

ſpiſe it for the vileneſſe of it, and for that it is derogatorie to the glory of God. Wouldſt thou therefore be ſure of the mercy of God to the ſalnation of thy ſoule? then turne from thy ſinnes and hate them. For hee
Pro 28.13 that confeſſeth his ſinnes and doth *forſake them, ſhall finde mercy*. What life more ioyfull can a man wiſh to leade, whilſt hee liues in this world, then in this life to be aſſured of an euerlaſting ioyfull life in the world to come? What greater pleaſure can a man take and taſte of in a world of woe, then to beleeue and know that vnſpeakeable and perpetuall pleaſures are prepared for him in a world of weale? What ſweeter ſweetneſſe, and more pleaſing pleaſure can a man in this life feele and enioy vpon the earth below, then in beeing certainly perſwaded in his conſcience, that he ſhall be partaker of the ſweete and amiable communion of the Lord in the life to come aloft in the heauens? What greater comfort can comfortleſſe wretches

(as

(as all men are by nature) receiue of the God of comfort, then by his word to bee surely certified of eternall comforts? What greater glorie can a mortall man bee glad of, and more truly glory of in his inglorious vale of miserie, then that hee is by the King of glory secured, and by the word of his own mouth assured of immortall glorie in his glorious kingdome vpon his high and holy mountaine? With what sweeter mercy can a miserable sinner bee refreshed in his soule, then of the God of mercy to receiue a promise of the euerlasting mercy? But God doth promise life & libertie, health and happinesse, to euery man that will forsake his sinnes. Neither doth he onely promise vs (if we doe turne from our sinnes) felicitie in the heauens, but also peace and prosperitie vpon the earth. Therefore *Dauid* saith: *What man is he that desireth life, and loueth long daies to see good? Let him eschew euil, and doe good, &c.* And the Lord by *Ieremy* saith, *Amend*

Pro. 28.13
Eze. 18.21

Psal. 34. 12.14.

Ier. 7. 3. *your waies, and your workes, and I will let you dwell in this place.* Whensoeuer the Israelites truely repented of their sinnes, then GOD changed his frowning countenance and smiled vpon them: but when they prouoked him by their sinnes, then he turned their estates, and oftentimes gaue them vp vnto their enemies. So that our sinnes doe Isai. 59. 2. make a diuorcement betweene vs Ier. 5. 25. and Gods benefits. Let vs therefore like valiant princes labour to subdue them. When sinnes begin to die, then the sinner beginnes to liue. Let not sinne reigne within vs: let it not Mark. 12. 15. defile vs. But as our Sauiour ouerthrew the tables of the mony changers, and cast out those that profaned the temple by marchandizing in it: so let vs his seruants scourge out our sins out of the temple of our hearts, and let vs labour to ouer- Ez. 28. 26. turne and conquer them. The Lord saith, that his people shall dwell in safetie, when hee hath executed his iudgements vpon all their enemies:

so

ſo we ſhall liue in peace when our ſinnes are executed and put vnto the ſworde. And when we haue ouermaſtered one ſinne, then wee muſt ſet vppon another; like the *Ichneumon*, which (as *Pliny* writeth) hauing ouercome one enemie, prepareth himſelfe to combat with an other. Let vs neuer be content till we haue gotten the victory of them all; being like minded to *Alexander* th great, who (as *Lucane* recordeth) thought nothing done, whiles any thing remained vndone. Hee that turneth from all his ſinnes, and laboureth to ſubdue them all, dooth ſhew himſelfe a true conuert, a prince of ſpirit, and an vtter enemy to the kingdome of Sathan. Wee all deſire to eſcape all outward dangers, and to haue our bodies free from wormes, biles, botches, and all other deformities of body; wherefore ſhould we not then be as carefull to auoyd the dangers and dangerous diſeaſes, deformities and enormities of our ſoules? The leaſt bodi-

Hiſt. nat. l. 8. c. 24.

Nil actum credens cùm quid ſupereſſet agendum.

bodily diſeaſe is ſhunned, why ſhould wee not then feare and preuent the leaſt ſpirituall diſeaſe? Many ſands (though ſmall) will ſinke a ſhippe, as ſoone as a fewe great milſtones: ſo many ſinnes (though little in compariſon of other) will deſtroy our ſoules as well as a fewe great ones. Foxes are enemies to ſheepe as well as wolues, though not ſo dangerous: ſo ſmaller ſinnes are enemies vnto our ſoules, as well as the greater. Chriſt will haue both the great and the little Foxes taken, for (he ſaith) both deſtroy the vines: ſo let vs take and turne from all our ſinnes, little and great: for all are noyſome to the vineyard of our heartes, and hinder our ſpirituall growth. Kill them all, and the vines of Gods graces ſhall flouriſh and abound within vs. And though one ſinne be ſometimes contrary to another, as couetouſneſſe and prodigalitie, and looke diuerſe wayes, as *Samſons* foxes, yet are they ioyned in their tailes with a firebrand of ven-

Gant. 2. 15

Iudg. 15. 4. 5.

vengeance in the midſt, wherewith (without ſpeciall care) they wil fire mens ſoules, as *Sampſons* Foxes did the Philiſtines corne. Wouldeſt thou not offend thine heauenly Father that did create thee, that doth preſerue thee, & that hath beſtowed his only ſonne vpon thee? then forſake thy ſinnes. A gracious childe forbeareth all thinges which are offenſiue to his father. Wouldeſt thou eſcape the whirl-winde of Gods wrath? then flie from ſinne. Wouldeſt thou bee deliuered of an intollerable burthen? then caſt away thy ſinnes, which are a burthen to thy ſoule, and will otherwiſe preſſe thee downe to hell. Thoſe which are vexed with the Night-mare, feele (as it were) a mountain vpon them, and wiſh earneſtly to haue it remoued. But there is more oddes betweene the weight of ſinne, and that weight which they ſuppoſe they feele, then there is betwixt a mountaine and a mole-hill. Wouldeſt thou not bee iudged of thoſe in the

Incubus.

end

ende of this world, whom now perhaps thou dooſt contemne, yea and condemne? Wouldeſt thou not haue thy religious wife to iudge thee, that hath laine in thy boſome, thy gracious childe that hath come out of thy loynes, thy ſeruant which hath bene at thy becke, wouldeſt thou not (I ſay) be one day iudged of theſe? then iudge thy ſelfe, and turne from thy ſinnes. For the *Saints*
1. Cor. 6. 2, 3. *ſhall iudge the worlde, yea and the wicked Angels.* Wouldeſt thou haue the holy Angels ſing a ſong for thee in the heauens, as *Deborah* did for *Iael*?
Iudg. 5. 24 Lu. 15. 10. then turne from thy ſinnes: for there is ioy in heauen at the conuerſion of a ſinner. And ſtrike a mile (as it were) through the temples of thy ſinnes, as ſhe did one indeede through her enemies. Wherefore
Math. 3. 2 Math. 4. 17. did *Iohn* the Baptiſt begin his miniſtery, with *Repent*: and our Sauiour, with *Amend your liues*? And why are the Apoſtles ſo frequent and earneſt in dehorting vs from ſinne, if this dutie of turning from it were

not

not of very great importance? Doſt thou thinke that God is not able to be reuenged of thee? Is he not the Lord of Hoſtes, and an Eſſence as well infinite in power as in time? And what is man but a worme, an impotent and ſilly wretch? Doeſt thou imagine, that he will not puniſh thee? *God is a conſuming fire: and it is a fearefull thing to fall into his handa.* The Lord hath ſaid, *That if the wicked turne not* (vppon the Prophets warning) *from his wickeaneſſe, nor from his wicked way, he ſhall die in his iniquitie.* Doeſt thou hope to hide thy ſinnes from his ſight? *The waies of a man are before the eyes of the Lord, and he ponderet h all his paths. Thou vnderſtandeſt my thought a farre off,* (ſaith *Dauid*) *and there is not a word in my tongue, but loe thou knoweſt it wholly, O Lord.* Doeſt thou thinke with thy cunning and cloſe behauiour, either to deceiue him, or to ſhift him off? *Hee trieth the wiſe in their craftineſſe:* hee trieth the heart and the reines. His eyes are as a flame

Dominus exercitum. *Iob.* 5. 6. *Heb.* 12. 29. *Heb.* 10. 31. *Ezek.* 3. 19. *Pro.* 5. 21 *Pſal.* 139. 2, 4. *Iob.* 42. 2. *Iob.* 5. 13. *Pſal* 7. 9.

flame of fire which doe pearce into all the corners of the heart. He can tell when thou draweſt neare vnto him with thy lips, but keepeſt thy loue for an other. Yea, but thy birth or beautie, wealth or wiſedome will preuaile with him. Be not deceiued.

1. Sam. 16. 7. *For God ſeeth not as man ſeeth: for man looketh vpon the outward appearance: but the Lorde beholdeth the heart.*

Ier. 17. 10. *I the Lord ſearch the heart,*

Apo. 2. 23. *and trie the reines*: but why? *euen to giue euery man according to his waies.* He will (ſaith *Salomon*) recompence euery man according to his works.

Pro. 11. 21. *Though hand ioyne in hand, the wicked ſhall not be vnpuniſhed.*

10. 27. *And whoſoeuer followeth euill, ſeeketh his owne death.*

God reſpecteth neither ſtrength nor ſtature, neither face nor faſhion, nor any other circumſtance in the perſon of any man. Yea, rather theſe will aggrauate thy puniſhments, and augment thy paines, if thou wilt not forſake thy ſinnes, becauſe thou haſt not vſed them to

the

the honour of God, that did honor thee with them.

We see now (beloued) that there is no safetie in continuing in our sinnes; let vs therefore turne from them. And as there is is irreconciliable hostilitie betweene the *Ichneumon*, and the serpent *Aspis*, between the Dolphin and the Crocodile: as God doth hath the diuell, with an euerlasting hatred: so let there bee perpetuall combating betweene vs and our sinnes: let vs abhor them, and striue against them, till God by death, as by a sword, strike off the head of sinne, and vtterly demolish it, as *Ezekiah* did the brazen serpent. It is a godly flight, to take the wings of the mourning, and to flie from sinne: it is a good turning to turne from vngodlinesse: it is a lawfull rebellion to rebell against the tyrant *Sinne*, as the good king *Hezekiah* did against the king of *Assur*, and would not serue him. This is the only tirant, which a man may lawfully stabbe, and kill. For

Plin Hist. nat lib. ca. 24. 25.

2. Kin. 18. 4.

2. Ki. 18. 7.

sinne

We are bidden to kill sinne.

For sinne is a meere vsurper: all her lawes are written in blood as *Draco's* was, and shee rewardeth all her vassalls with death. Therefore howsoeuer wee haue in times past giuen

Re. 17. 13 our selues vnto sin, as the ten kings were foretolde to giue their power to the beast, yet let vs now reuolt and turne from it, as they shoulde from the whore of *Babylon*: and let vs make it desolate and destroy it, as they shall do that purple whore. For

1. Pet. 4. 3 (as *Peter* saith) *It is sufficient for vs that wee haue spent the time past of our life after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttony, drinkings, and in abhominable idolatries. The night is past* (saith *Paul*)

Ro. 13. 12. *and the day is at hand: let vs therefore cast away the works of darknesse, and let vs put on the armour of light, so that we walke honestly as in the day: not in gluttony and drunkennesse, neither in chambring and wantonnesse, nor in strife and enuie.*

Thus then wee haue seene from what we must turne. First, from Sathan:

than: for hee dooth either assault vs with violence to deuour vs, like a Lion: or else with subtiltie, like a Leopard. And if at any time hee please our corrupt humors, or make faire as if he would doe vs good, it is but in policie; like *Herod*, that pretended to worship Christ, but intended to kill him: or like *Dauus* in the comedie, whom *Simo* saith, did studie rather to crosse him, then to please his sonne. So Sathan by satisfying our sinfull lusts, dooth rather seeke to displease God, and to exasperate him against vs, then indeede to please vs. When hee comes vnto thee, with *I will giue thee*: it is onely with a minde to get thee. When hee dooth transforme himselfe into an Angel of light, it is but to deceiue thee; as hee did sometime appeare in the shape of *Samuel* to *Saul* the king, but not with any purpose to doe him good. When he doth salute a man, it is onely (as *Iudas* dealt with his Master) to betray him; or like *Ioab*, who spake courteously to

Vid. Plin. hist. nat. l. 10. c. 73.

Ter. Andr.

1. Sam. 28.

*Sam.*20. 9, 10. *Amasa*, and tooke him by the beard to kisse him, but suddenly slew him with a sword. Therefore wee haue good cause to take heed of him, and to turne from him. Secondly, wee must turne from the world: which (like the whore of *Babylon*) is indeed arrayed in purple and skarlet, and guilded with golde, and beset with pearles and precious stones, yet is she with all, the sinke of sinne, and a notorious harlot, alluring all men to commit fornication with her, and to goe a whoring after her from God. Thirdly, from the waies of the wicked: for they lead vs to the house of woe, and bring vs to the pit of perdition, into which many fall, but out of which none doe come, none can come. Fourthly, from all our sinnes, both great and small. For all are the works and instruments of the diuel. They are all deceitfull, like a broken tooth, and a sliding foote. They are all of an imperious disposition, like the bramble, that delighted to be king: or like to Crocodiles, that take

*Rom.*17.4.

Iud 9.15.

take themselues to be kings (as *Plinie* writeth) in the riuer *Nilus*, as if it were their pecular Kingdome. Finally, they are all enemies to our christian race; like stones in our shooes, thornes in our legges, moats in our eyes, flints in our way, or not vnlike to the fish called *Remora*: which, though it bee not very great, yet cleauing to the keele of a shippe vnder water, dooth (as some report) cause her to goe more slowly: and doth oftentimes make her to stay, as *Trebius Niger* affirmeth. *Plin. nat. hist. l. 8. c. 25.* *Plin. l. 9. c. 25.*

Thus much for the second point. The third followeth now to be considered, namely to whom wee must turne. The Prophet exhorts vs to turne vnto *Iehouah*: who is by the Græcians tearmed (*Kurios:*) by the Latines *Dominus*: and by vs accordingly called Lord. First in respect of creation: secondly, in regard of gubernation & preseruation: thirdly, in respect of redemption: fourthly, in regard of absolute possession. For by him wee are created and redeemed: 3. point. To whom we must turne.

deemed: by him wee are daily gouerned and conserued: and of him we are possessed: wee are a part of his possessions, a part of his goods; in him we liue and moue, and haue our being: of him we hold our liues and landes; himselfe being an absolute and eternall substance, or nature, hauing life, and being onely of himselfe, as the word *Iehouah* sheweth.

Act. 17. 28

Now, we are to turne from our sinnes to him. The reasons are many. First, from him we haue wandered, and him we do by our sinnes principally offend. Let the straying sheepe returne to their owne sheepheard. Let the seruant that hath transgressed his maisters will, in running from him, retire to his owne maister, and not to an other man. *Paul* sent *Onesimus* to his own maister *Philemon*, from whom hee did vnlawfully depart. The prodigall sonne returned to his owne father.

Philem. 12

Secondly, God is the fountaine both

both of our being, and well being: of our doing, and wel doing: of our life & liberty. Yea; What hast thou, that thou hast not receiued of him? *Euery good giuing (saith Iames) and euery perfect gift is from aboue, and and commeth downe from the Father of lights.* Thirdly, he is the onely lawgiuer, which is able to saue and to destroy. He alone can pardon sinne: therefore he saith, *I, euen I am he that putteth away thine iniquities.* He alone can heale our soules, and kill our sinnes: therefore he saith, *In mee is thine helpe:* and againe, *I will heale their rebellion.* Hee hath golde, and rayment, & eye-salue for the soule. He hath a new heart to giue vs, and cleane water to purge vs. He onely can chaunge our mindes, and make vs to turne vnto him. Therefore the Church prayeth in this wise: *Draw me: we will runne after thee. Ephraim* saith, *Conuert thou me, and I shall bee conuerted.* And *Ieremy* prayeth in behalfe of the people, *Turne thou vs vnto thee, O Lord, and we shalbe turned.*

Luk. 15. 20. *Luk.* 1. 16. 1. *Cor.* 4. 7 *Iam.* 1. 17 *Iam.* 4. 12 *Mar.* 2. 7. *Isa.* 43. 25. *Hos.* 13. 9 & 14. 5. *Reuel.* 3. 18. *Ezek.* 36. 26. *Cant.* 1. 3. *Ier.* 31. 18 *Lam.* 5. 21 *Phil.* 2. 13

ned. It is he that worketh in vs, both the will and the deede. Hee is our onely *Ariadne*, that can helpe vs out of the labyrinth of sinne. It is hee onely that stretcheth forth his hand to succour vs, when wee are readie to sinke into the water of wickednesse, and to be drowned in the floods of iniquitie, as Christ did vnto *Peter*, when walking vpon the water, he began to sinke into it. Yea, he is so absolute able (being God omnipotent) to performe all these things, as that we cannot at the least sort distrust his sufficiencie, without horrible iniurie done vnto him.

Mat. 14. 31.

As he was able to ouerwhelme the world with water, and to hinder the building of *Babel*: so he is able to subuert the world of our vices, to drowne them with the water of his holy Spirit, and to stay the building of spiritual *Babell*, made within vs by Sathan, the onely Architect of all our enormious buildings. As hee was able to riue the rockes, and

and to preſerue *Daniel* in the Lions Denne: ſo is he able to rend out ſtonie hearts, and to defend vs from that cruell Lion, which ſeeketh to prey vpon our ſoules. As he was of power to open the priſon doores, and to fetch *Peter* with his fellowes out, and at an other time, to vnlooſe the bands, where with *Paul* and *Silas* with their fellow priſoners, were tied and bound: ſo hee is as wel able to fetch vs out of the priſon of ſin, and to breake the bolts, and vntie the bands of iniquitie. As he was able to driue out diuels, and to cure all diſeaſes: ſo he can (if he will) expell all vncleane ſpirites, that haue takē vp their lodging in our hearts, as the ſpirite of pride, enuie, contention, couetouſneſſe, drunkenneſſe, dizzineſſe, vncleanneſſe; hee is able to binde the ſtrong man Satan, and to caſt him out of vs, and to cure all the diſeaſes of the ſoule. He hath a ſalue for euery ſore, and a medicine for euery maladie. There is neither ſore nor ſickneſſe, but hee

can remedie, if hee pleaſe. Wherefore wee haue good reaſon to turne vnto him, to ſeeke vnto him. The Lizardes ſeeke for *Calaminth* when they are wounded, beeing an hearb very excellent againſt the byting of ſerpents.

Plin. nat. hiſt. l. 8. c. 27. The Storke feeling himſelfe amiſſe, goeth to the herbe *Organ* for a remedie. The Rauen perceiuing himſelfe poyſoned with the Chameleon, flyeth to the Lawrell, and with it extinguiſheth the venome: ſo when we are wounded or poyſoned with ſinne, and bitten by the ſerpent Sathan, we ought to goe to the Lord: hee is our *Calaminth*, our *Organ*, and our Lawrell. *Qui fecit, reficere poteſt*: he that made vs, can renue vs: he that formed vs, can as well reforme vs: hee that made the ſoule, can as eaſily mend the ſoule. *The waues of the Sea* (ſaith the *Pſalmiſt*) *are mightie, but the Lord on high is more mightie*: ſo indeede the waues of ſinne are loude and mightie, but the Lord by his might

Pſ. 93. 4

Iſ. 1. 18.

can

ean ſtill them. It is good therefore to turne vnto him.

Fourthly, God is not onely able to conuert and cure vs, but very readie to doe it, if we ſeeke vnto him, and willing to receiue vs if wee return vnto him. For the Lord (ſaith *Dauid*) *is full of compaſſion and mercie, ſlowe to anger, and of great kindneſſe. He will not alway chide, neither keepe his anger for euer.* The father of the Prodigall ſonne, ſeeing his ſon a far off, returning home vnto him, pitti- ed him, and ran (not goe) vnto him, and fell vpon his necke and kiſſed him. *Dauid* ſheweth the admirable affection of God, to a repentant ſin- ner, when hee ſaith after this ſort: *I thought I wil confeſſe againſt my ſelf my wickednes vnto the Lord, and thou for- gaueſt the puniſhment of my ſinne.* If the Lord be ſo readie to receiue a confeſ- ſing ſinner, ſhall we thinke hee will reiect a conuerting ſinner, one that doth not onely confeſſe his ſinne in truth, but in truth alſo turne from it, and returne to him?

Pſal. 103. 8. 9.

Luk. 15. 20

Pſ. 32. 5.

This

This argument *Ioel* vseth to perswade the Israelites to repent. *Turne* (saith he) *vnto the Lord your God, for he is gracious, and merciful, slow to anger, and of great kindnesse.* So then the mercie of God should be so far from making vs carnally secure, as that indeede it should rather prouoke and incite vs to rowze vp our selues, and to turne againe vnto him. *Ioel* 2. 13.

Fiftly, hee is not onely by nature louing, but he hath also made vs of his loue very gracious promises. *Hezekiah* by the speciall motion of the holy Ghost, saith: *The Lorde your God will not turne his face from you, if ye conuert vnto him.* And *Esay* saith: *Let the wicked forsake his waies, and returne vnto the Lord, and he will haue mercie vpon him.* Now God is constant in his word, and faithfull in his promises, and will performe the wordes of his Prophets. The Lord (saith *Dauid*) is great in truth. *Verbum eius ab intentione non dissentit, quia veritas est: nec factum à verbo, quia* 2. *Chro.* 30 9. *Is.* 55. 7. *Zach.* 1. 3. *Is.* 44. 26. *Ps.* 86. 15.

quia virtus est: his word dissenteth not from his intention, because he is *Veritie*: *Nor his workes from his word, because he is Vertue.* Thou wilt beleeue thy faithful friend, and wilt thou not beleeue the God of Faith? he condemneth breaking of promise in men, therefore surely he will not breake his promise made with man.

Sixtly, wee are commaunded to turne vnto God. *Let the wicked returne vnto the Lord. Turne you vnto me* (saith the Lord.) The commandements of God are not to bee neglected. Disobedience to them is death: but, *Hee that keepeth the commaundement, keepeth his owne soule.* But this is one commaundement of God, that we turne vnto him.

Isa. 55.7.
Ieel 2.12.
Zach. 1.3.
Iob. 15.14
Pro. 19.16
Hos 12.6.

Lastly, wee haue the example of the Saints to direct vs. *Dauid, Iosiah,* the *Ninivites,* & *Paul.* The example of the Saints in good things, should be vnto vs (as the cloude and pillar of fire was vnto the *Israelites*) to goe before vs, and to direct vs into ce-

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lestiall *Canaan*. Imiration is the disease of the English Nation; therefore if wee will needes imitate and follow, let vs follow the best. Wee
Rom. 12. 2. are forbidden to followe the fashions of the world, but not to follow the foote-steps of the Saints. Thus much concerning this third point.

The third Sermon.

4. point. In what we must turne.

THe fourth is, *In what, and where in we must turne*. Which, because it hath affinitie with the second, I will the more speedily dispatch. We must turne to the Lord, in our hearts, mindes, wills, workes, and waies. As the Priests clensed
2. *Chr.* 29 all the house of the Lord, and the altar of burnt offerings, with all the vessells thereof, and the shew-bread table with all the vessells thereof: so we must clense our hearts & hands, and all our waies from the filthines of our sinnes. As they went into the inner parts of Gods house to clense it, and brought out all the vnclean-

nesse

neſſe that they found: ſo wee muſt enter into the bottome of our hearts, and ſeeke into all the winding corners of our waies to dreſſe them, & wee muſt ſweepe out all the duſt of ſinne, and ſhouell away all the dirt of wickedneſſe. And as the Leuites hurled that vncleanneſſe into the riuer *Cidron*: ſo ought we to caſt and condemne all our ſinnes into the pit of hell, from whence they came. God requireth an alteration in the whole man, *O thou my ſonne* (ſaith the Lord) *heare, and bee wiſe, guide thine heart in the way*, Againe, *Let not thine heart be enuious againſt ſinners*. *O Ieruſalem* (ſaith the Prophet) *waſh thine heart from wickedneſſe*. Here wee ſee that God requireth a turning in the heart; and with good reaſon. For the heart commaundeth both the hand and the tongue. Of the aboundance of the heart, the tongue ſpeaketh. Hee that will haue a cleane ſtreame, muſt purge the fountaine. Hee that will haue good hearbes, muſt weede his garden. Secondly,

Prou. 23. 17. 19.

Ier. 4. 14.

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Prou. 23. 17. 19.

Ier. 4. 14.

wee

we muſt turne to God in our heads. Wee muſt be wiſe, but the throne of wiſedome is the head. God will haue a change in our heads: for a man of wicked imaginations, he will condemne, ſaith *Salomon*. Thirdly, hee will haue an alteration in our words. We muſt be full of bleſſing, and beware of curſing: our ſpeech muſt be ſeaſoned with the words of grace. Fourthly, wee muſt turne to God in reſpect of our companions. Therefore *Paul* ſaith, *Eate not with any brother, that is a fornicatour, a raiſer, or couetous*. And *Salomon* ſaith, *Keepe not company with drunkards, nor gluttons*. Birds of one feather will flie together. If thy companions be vicious, it may iuſtly bee feared that thou art not vertuous. The Spider and the Serpent cannot agree: the Thoes & the Lions doe ſouly iarre: the bird Ægithus doth ſo much abhorre another bird called Anthus, that as ſome affirme, their blood will not mingle together. As *Salomon* ſaith accordingly, that *A wicked*

Pro 12.2.

Eph. 4.29
Col 3.8.

1. *Cor.* 5. 11.

Pro. 23.20

Plin. nat. hiſt. li 10. c. 4.

ked man is an abhomination (not abhominable) *vnto the iust, and hee that is vpright in his way, is an abhomination to the wicked.* Therefore, he that delighteth himself with a wicked mas compatiy, sheweth himselfe either verie wicked, or very weake. Hee that will turne vnto GOD, must change his companions, and hate with *Dauid* the assembly of the euil: he must not company with the wicked, and haunt with vaine persons, but must bee (as *Dauid* was) a companion of all them, that feare God and keepe his precepts. Fiftly, wee must turne to God in the workes of our hands, and in the waies of our feete. *Dauid* saith; *I will wash mine hands in innocency O Lord.* The wise man saith, *Let all thy waies be ordered aright, remoone thy foote from euill.* Lastly, wee must turne to the Lord here vpon earth. The earth must be the place of our turning. He that will come to heauen, must beginne his race vpon the earth. He that will will not turne to God vppon the earth,

Pro. 29. 27.

Psal. 26. 4, 5

Psal. 119. 63.

Ion 3. 8. *Zach.* 1. 4. *Psa.* 26. 6. *Iam.* 4. 8. *Pro.* 4. 26, 27.

earth, must never looke to be receiued into heauen. Hee that will not set open the gates of his heart here vpon earth for the King of glory to come in: the King of glory will not set open heauen gates for him to enter in, when hee shall be taken from the earth. And thus much for this fourth point.

5. point: When we must turne.

The fift is, when wee must turne. Hee which turneth, must turne in something: and so hee must turne in some time. Wee must turne to the Lord without delay. Delay breeds danger. So soone as wee haue searched and tried our waies, wee must turne vnto the Lord. We must in no wise deferre our conuersion. For first, the Lord seemeth to bee (as it were) in trauell, till wee relinquish our sinnes and turne vnto him. *O ye foolish* (saith Wisedome) *how long will ye loue foolishnesse: turne ye at my correction. How long* (saith God) *wilt thou sleepe, O sluggard? When wilt thou arise out of thy sleepe? O Ierusalem* (saith the Lord) *how long shall thy wicked thoughts*

Prou. 1. 22, 23.

Prou. 6 9.

Ier. 4. 14.

thoughts remaine within thee? Woe Ier. 13.27
vnto thee, O Ieruſalem, *wilt thou not be made cleane? when ſhall it once bee? How long wilt thou goe aſtray, O thou* Ier. 31.22
rebellious daughter, Therefore to deliuer the Lorde out of his paines, let vs turne vnto him, and repent with ſpeede.

Secondly, the ſeruice of the Lord is perfect freedome. And as *Elihu* Iob. 36.11
ſaith, *If men will ſerue him, they ſhall ende their daies in proſperitie, and their yeares in pleaſures.* Therefore the ſooner we enter into his ſeruice, the ſooner wee ſhall be free from men, yea free-denilons of new *Ieruſalem.* And this is not till wee repent and turne vnto him, and then it is.

Thirdly, it is a very abſurd and diſorderly courſe, for any man to take a noble mans liuery, and to weare his recognizance, and yet in the meane time to ſerue his enemie. Beloued, the profeſſion of pietie is (as it were) the Lordes cloath, and Baptiſme is his badge. Shall wee weare his cloath, & beare his badge?

shall wee enter into his house, and eate his meate, and in the meane while, serue our lustes and fulfill the fancie of our flesh, which is an enemie to God and godlinesse? If wee account this course vnreasonable, as in deede it is, then hauing set our
1. Tim. 3. 15. feete within the territories of the Church, which is the house of God, and hauing taken of him his liuerie and recognisance, let vs now cease to serue his enemies and truly turne vnto him. The longer wee stay, the more vnreasonable wee shewe our selues to be, and the more iniurious we are to him.

Fourthly, God doth often withdrawe the outward signes of his fauour from them which wander from him, and forget to turne againe; yea though they bee his deere chil-
Psal. 89. 31, 32. dren. Therefore hee saith, that if they breake his statutes, hee will then visite their transgression with rods, and so he doth vsually. As wee therefore feare Gods correction, and dread his rods, let vs beware of sin-

sinning against him: and if wee be ouertaken at any time, as who is not? let vs without delay repent and recouer our selues. A good childe hauing iniustly vexed his father, will not be quiet till they be reconciled againe.

Fiftly, when wee liue in sinne, and hasten not to turne from it vnto God, then we distemper our consciences. Were it not then better to returne with speede, then either to dull or disquiet them? What is more intollerable then a disturbed conscience? *The spirit of a man will sustaine his infirmitye but a wounded spirit who can beare it?* An euill conscience is a mans prison, his iailer, his accuser, his iudge, yea and executioner also. Though a man could dissemble his griefe and seeme to laugh, yet euen in that laughing the heart is sorrowfull. And though the countenance doe not alway bewray the anguish and agony of the minde perplexed, yet *The heart knoweth the bitternesse of his soule.*

Pro. 18.14

Pro. 14.13

Pro. 14.10

Now then, were it not better for a man with speede to turne, then by delay to purchase and procure that to be his foe, which hee ought to make his surest friend, and deeme a daily delight? *For a good conscience is a continuall feast, and a ioyfull heart* (which is not without the other) *maketh a cheerfull countenance.* Pro. 15. 15. 13.

Sixtly, though God haue pardoned all the sinnes of his children by his decree, promise, and merits of his sonne: yet he doth not actually apply this pardon to their faith and feeling, till they do turne vnto him. For though I doe forgiue my brother, though hee doe not aske forgiuenesse, yet (I thinke) I need not alway tell him so, till he doe aske: so, though God did indeede pardon our sinnes in his decree, and in the purpose of his heart, yet doth he neuer seale the pardon actually vnto vs, till we turne vnto him, and desire it. The father of the Prodigall sonne did not goe to meete his sonne, till

his

his sonne had first determined to returne vnto him.

Seuenthly, there is a day of grace, a day of saluation, a time wherein God will be found. Therefore *Esay* counselleth vs to seeke the Lorde whiles he may be found, and to call vpon whilest hee is neare. And *Wisedome* saith, *They shall seeke mee early, but they shall not finde mee, because they hated knowledge, and did not chuse the feare of the Lord.* Beloued, this is the day of saluation, this is the day of obtaining present grace, and future glory, yet the trumpet of the Gospell is sounded amongst vs, yet the Lorde like a Nurse, holdeth out his naked breastes vnto vs, yet wee heare his voice ringing in our eares, *Awake, thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.* Let vs therefore redeeme the time, and serue the season. Take the tide which stayes for no man, and strike the Iron, whiles it is hote: it is yet sommer, winter will come: it is yet light, but night

Isa. 55. 6.

Pro. 1. 28. 29.

Eph. 5. 14

draweth on, the Sun seemeth to de-
*Iam.*4.8. cend, the shadowes are long. *Draw neere to God, and he will draw neere to*
*Gal.*6.10. *you, To day if ye heare his voyce harden not your hearts.* And as *Paul* saith, *While wee haue time let vs doe good to all men.* So I say, while we haue time, let vs doe this good vnto our selues, let vs leaue our sinnes, and turne to God. He that hath a long iourny to goe, and but a little time to finish it in (as wee haue) will take the day before him, and set foote forward betimes.

Eightly, let the ensample of the Saints be considered. *Dauid* was no sooner admonished by *Nathan*, but hee presently repented. *Peter* no sooner considered his hainous offence, but hee did relent. The Prodigall sonne feeling his smart, forthwith resolued to turne home vnto his Father. The Niniuites hearing the short, but sharpe Sermon of the Prophet *Ionah*, beleeued God and repented: yea their King did immediately vppon his intelligence,

gence, by proclamation commaund euery man to turne from his euill way. *And God ſawe their workes, that they turned from their euill waies.* Ion.3.5. The good Iewes hauing heard their ſinnes diſcouered by *Peter*, were preſently pricked in their heartes (as if his wordes had beene ſwordes) and cried out vnto *Peter* and the other Apoſtles, *Men and brethren, what ſhall we doe? Then* Peter *ſaide, Amend your liues, and be baptized.* And as the Scripture ſaith, they receiued his wordes gladly. Here are hearers indeede: happie teachers, happy hearers, worthy of our imitation. But our hearers for the moſt parte, are like braſſe and yron, their heartes are made of marble, inſomuch that wee may (in ſome ſort) ſay with the Prophet: *The bellowes are burnt, the leade is conſumed in the fire, the Founder melteth in vaine*; our oyle is waſted, our labour ſpent vpon them is loſt: wee light a 8,10. Act.2.37, 38,41. Ier.6.29.

candle to the walles, and ſpeake to the ſtones: for they will not forgoe their droſſe, & part from their ſins.

Iſ.55.11. But the word of the Lord ſhall not returne voyd, but ſhall accompliſh that which he will, and ſhal proſper in the thing whereto hee ſent it. It muſt be the ſauour of life vnto life by his grace to ſome, and the ſauour of death vnto death, by their corruption to others. The ſunne doth whiten flaxe, but blacke the face: and fire will ſtiffen clay, but ſoften waxe. But I returne from whence I haue digreſſed.

To conclude this point; *Samuel*, and *Timothy*, and *Ioſeph* began to ſerue the Lord in their tender yeres. Shall wee giue the ſtrength of our dayes vnto Sathan, and keepe our rotten bones and withered age for God? Will any man entertaine a ſeruant that ſeekes vnto him in his olde age, but refuſed his ſeruice all his life before, though hee was by many meſſengers deſired?

Can

Can a man be happy to soone? Can a man bee holy too loone? Young dwells sildome make olde Saintes. Though sound repentance bee neuer too late, yet late repentance is sildome or neuer sound. Hee that hopes to finde mercie, as the theefe did at the last gaspe, though hee liue lewdly all his life time, may as well by spurring of his Asse, looke that hee shoulde speake, because *Baldams* Asse did so on a time. Euery man with *Pamphilus* desires to bee rid of his feare with as much speede as may bee. What greater feare can any man bee possest with, then the feare of damnation, from which no man can before his conuersion assure himselfe to bee freed? If a thorne bee in our foote, or a moate in our eye, without delay wee seeke to pull it out. Why then should wee not bee as diligent to haue our sinnes pluckt out of our hearts, seeing they are as thornes and moates vnto our soules? If any thing disquiet vs, wee doe presently seeke to remoue

Ter. And. quàm primùm hoc me libera metu.

moue it. There is no quietnesse in sinne, no peace in sinning. Therefore as *Paul* wisheth the Galatians, *Gal. 5. 12. Woulde to God they were euen cut off, which doe disquiet you*: so let vs now wish & labour that our sinnes may be destroyed, for they do distemper and disquiet vs. The Elephant hauing swallowed downe a Lizard, goeth straightway to a wilde Oliue for a remedie. The Hinde feeling himselfe poisoned with some venemous weede, goeth without delay to the Artichoke for cure. Men are verie ready to send or to runne to the Phisitian or the Chirurgeon for the diseases and wounds, which can only kill the body: why then should wee not be as ready to seeke to God for the cure of the diseases and wounds of the soule, which if they be not cured and repented of, will kill both soule and body? We all desire that GOD should turne to vs with speede, when he frowneth vpon vs, and speakes roughly to vs, as *Ioseph* did to his brethren: wee would

Plin. nat. hist. li. 8. c. 7.

would not that hee should hide the light of the Sunne, or holde vp the water in the cloudes long from vs: we would not haue him vnkind vnto vs a moment: wherefore then shoulde wee be vnkinde vnto him, why should we any time neglect his seruice, or reiect his worde? Why should we prorogue the time of turning to him? Can wee be too soone in his court? too soone in his loue? too soone in his seruice? If wee cannot (as indeede wee cannot) then let vs with speed make haste vnto him. The longer we tarry, the more vnfit wee make our selues to turne. For *Consuetudo peccandi tollit sensum peccati*, A custome in sinning, takes away the sense of sinne: and when men become sencelesse, they proue sensuall and sottish, feeling no miserie, & therefore affecting no change. And this shall suffice for the fift point.

The sixt to be considered is, how we must turne to God. For, that any good worke may bee well done, and

6. point. How men must turne.

and so accepted of God, it must bee done in due manner. *Ahab* and *Iudas* repented after a fashion, but it was not the right fashion. Many men make many turnings, but they bee not good and gracious. The wicked doe many good things, but none well: and therefore their goodly workes are but goodly sinnes. Lastly, the wicked doe not onely wicked things, but they haue withall a guise in doing them wickedly. *Dauid* speaketh of some that transgresse *maliciously*. The wise man maketh mention of some that are *lewd* in their paths. *Salomon* saith; *It is a pastime to a foole to doe* (not that onely which is wicked, but to doe it also) *wickedly*. *The sacrifice of the wicked* (saith he) *is an abhomination to the Lord: how much more when hee bringeth it with a Wicked Minde*. The wicked as *Enoch* sheweth, doe not only commit wicked actions, but they doe them wickedly.

Bona non bene.
Splendida peccata.
Psal. 59. 5.
Pro. 2. 15.
Pro. 10. 23
Pro. 21. 27
Iude. 15.
Isa. 32. 6.

Considering therefore that the wicked haue a custome or fashion

in

in their working, not onely to doe a sinfull action, but sometimes also (if not alway) to doe it sinfully, wee on the contrary are taught, not onely to see that all the works we do be good; but that they be withall well, and not wickedly done, as many vse to do, and so marre that by the manner, which was good for the matter. To come then to the point in hand. Wee must not onely turne to the Lord, but we must turn handsomely and holily. If *Ahab* had turned as he ought to haue done, hee should neuer haue beene reiected. That wee therefore turne aright from euerie euill vnto the Lord, we must obserue these rules that follow. First, wee must turne in faith. For, *Whatsoeuer is not of faith, is sinne.* Wee must beleeue that our turning is both good in it selfe, and good in vs, yea and for vs; yet not for any merit in it, but by the meere mercy of God, that doth in loue accept it, and of his mercie promise life and prosperitie, if wee will turne. Secondly, we must turne

Malum male.

Ro. 14. 23

in

Col. 3. 17. in the name of Christ. *Whatsoeuer ye doe* (saith *Paul*) *whether in word or deede, doe all in the name of the Lord Iesus.* If wee would haue God accept and approue our conuersion, wee must conuert in the name of Christ. If a man behold the Rain-bow, or the Sun being ready to set through a groue of trees, the trees will seeme brighter then otherwise they doe: and if a man looke through a blew glasse, all that hee seeth will seeme blew; so if the Lord behold our conuerting to him, in or through the righteousnesse of Christ, he will accept of it, nothing regarding the weaknesse of it, as being hidden (as it were) from his eyes in the blood

Hos. 12. 6. of Christ. Thirdly, wee must turne to God in conscience of his commandement, euen because hee dooth command vs to turne vnto him. Fourthly, we must turne in sincerity & vprighteousnesse of heart: for if wee turne in shew, and not in truth, wee make a mocke of God: like those of whom God saith, *This*

people

people draw neere vnto me with their lippes, but their hearties are farre from me. If we condemne sinne with our tongues, and take pleasure in it in our hearts, wee make our selues abhominable to the Lord, before whose sight all things lie bare and naked. Therefore *Dauid* saith, *If I regard wickednes in my heart, the Lord will not heare me.* Let vs therefore (beloued) turne with the heart, heartily and sincerely. *Cast aside* (saith *Peter*) *all deceit and hypocrisies. They that deale truly* (saith *Salomon*) *are Gods delight*: so they that turne truly do please him at the heart. *Iosiah* is said to haue turned to the Lord, *With all his heart, with all his soule, and with all his might, according to the Law of Moses.* Wee cannot deceiue the Lord. For though the heart bee deceitfull and wicked aboue all things, yet the Lord doeth search it out and see it, and rewardeth euery man according to the fruit of his workes. Now a man may know whether he turne sincerely, or but in shew and superficially,

Heb. 4. 13
Psal. 66. 18.
1. *Pet.* 2. 1
Pro. 12. 22
2. *King.* 23. 25.
Ier. 17. 9, 10.

fully, by these three notes of true turning. First, if hee turne to God, because hee loueth him, and for his loue feareth to displease him, and not so much for feare of punishment, as the reprobate vse to doe. Secondly, if he turne, because he detesteth sin as an enemy to the glory of God, and to the saluation of his owne soule, and therefore laboureth with heart and hand against all his sinnes without exception. Thirdly, if he turne not like the old Israelites, of whome the Psalmist saith, that when God slew them, they returned and sought him early, but they flattered him with their mouth, for their heart was not vpright with him, therefore (as many with vs vse to do after their solemne protestations of their repentance in the extremitie of some sickneſſe) they fell againe to their old bias, and started aside like a deceitfull bow. Fifthly, wee must turne to the Lord cheerefully, and willingly. *Dauid* commands his son *Salomon* to serue his God with a perfect

Ps. 78. 34, 36, 37.

1. Chron. 28. 9.

perfit heart, and with a willing mind. As we must turne sincerely without simulation, so wee must turne cheerefully, not heavily, willingly: not as by constraint. As God loueth a cheerefull giuer, so hee loueth a cheerefull conuert. *Feed the flock of God* (saith *Peter*) *caring for it not by constraint, but willingly, not for filthy lucre, but of a ready mind*: so I say, turne to the Lord with care, and willingnes of mind, not as it were by compulsion or for feare: turn readily, not being moued with hope of gaine, or credite with men, as many doe. If there be a willing mind and a cheerefull affection, it is accepted: yea a cõstant & setled wil to turne, is of God accounted turning indeede. Now this alacrious and willing turning is perceiued two waies. Firſt, by speedy turning. For cheerefulnes will be quicke, nimble, and speedy, not sluggish and lither. *Dauid* saith, *I made haste & delaied not to keep thy commandements*: so we to shew our selues alacrious conuerts, must turne without delay. The Spider espying a Serpent lying vnder the shade of the tree where she spinneth, maketh presently vnto her and poisoneth her: so we must deale with our

2. *Cor.* 9. 7. 1. *Pet.* 5. 2. 2. *Cor.* 8. 12. *Psal.* 119. 60. *Plin. l.* 10. *c.* 74.

sins. For if they bee but let alone awhile they will get shelter within vs, and wil not very easily be removed, like the sea-
Plin. li. 9. c. 27. Dragon, which if he be let goe vpon the land, maketh with his snowt a hollow trough with admirable celeritie. Secondly, this cheerefull turning is likewise very laborious. A willing mind makes a man very painefull. He that turnes vnto God cheerefully, wil strive exceedingly against his corruptions, and labour to
Pro. 26. 13. please God in all things. He will not say with the sluggard, there is a Lion in the
Prou. 6. 10. way, a Lion is in the streetes. He will not say, yet a little sleep, a little slumber. The
Pro. 26. 14. slouthfull man turneth vpon his bed as a doore vpon the hinges, but so doth not he. But hee makes haste to his businesse, and is very diligent and painefull in his workes. The wicked are actiue, liuely, forward, & industrious in working wickednesse, wherefore then should not we be painefull and ready to do that which is good, as to turne from sinne, and returne vnto God? Lastly, wee must turne to the Lord daily. Wee must renew our
1. Thes. 5. 16, 17 repentance euery day. *Reioyce euermore* (saith *Paul*) *and pray continually*. So I say, re-

repent euermore, & return continually. For we do sin daily, we transgresse continually, we offend euermore. So long as we liue vpō the earth, we shall not be free from sinne, we cannot bee free from sinning. Therefore we had need to repent and turne to God continually. Blessed are those, which doe perseuere in turning vnto the ende. There is no shame in turning to God, all the shame is in turning from him. And thus much concerning the sixt point. It remaineth now to speake of the seuenth, and the last, to wit:

Wherefore we must turne. For whosoeuer worketh, must in reason propound the end of his worke vnto himselfe. And he that will doe any good worke well, must doe it, not onely in a good maner, & by good means, but also to a good ende. The ende why wee must turne to the Lord, is double, supreme and subordinate, greater or lesser. The maine and highest end of our turning, ought to be the glory of God. Therefore *Paul* saith: *Whether ye eate, or drinke, or whatsoeuer else ye doe, doe all to the glory of God.* The subordinate

7. Point. Why wee must turne.

1. Cor. 10.

and inferiour end is manifold. First, that wee may shewe our selues of the number of Christs sheepe, which must all be gathered together into one fold, and conuerted from their indirect and crooked waies. Secondly, that we may gather assurance to our selues of our eternall predestination, to perpetuall blessednes, and that we are out of the ranke of reprobates, whom God hath reiected, and prepared for the day of euill. Thirdly, that we may adorne the profession of Christianitie, which wee haue taken vpon vs. Fourthly, that wee may stop the mouthes of Atheists, Papists, and all dissolute and desperate natures, that take vpon them with open mouthes, to blaspheme & barke against our religion, for the sinnes and irregularities of the multitude amongst vs. Fiftly, that we may allure men to the liking both of vs, and of our contemned profession, and also to stir them to conuert, and glorifie God. Therefore our Sauiour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaue̅.* And likewise Peter, *Abstaine from fleshly*

Pro. 16. 4.

Math. 5. 16.

1. *Pet.* 2. 11, 12.

Jeshly lusts, and haue your conuersation honest among the Gentils, that they which speake euil of you, as of euil doers, may by your good workes, which they shal see, glorifie God in the day of visitation. This shall suffice for these seuen points, and for this doctrine of turning to the Lorde. Let vs now see how this doctrine may be applied for our vse and benefit, and so we will conclude. The vse is either of reprehension or exhortation.

First, the consideratiō of these things, serueth to condemne al those which refuse to turne, but wil (notwithstanding al admonitions) run on without repentance, to the dishonour of God, the offence of his people, the griefe of their friends, and destruction of their owne soules. These men (to vse the words of the Prophet) doe draw iniquitie with cords of vanity, and sinne as with cartropes. These mē (as the Lord speaketh of the *Israelites*) are wise to the diuell, but to doe well, they haue no knowledge. They take great paines to doe wickedly: and as *Dauid* saith of *Doeg*, they loue euil more then good. These are the fooles that make but a mock of

Vse. 1.

Is. 5. 18.

Ier. 4. 22.

Ier. 9. 5.

Ps. 52. 3.

Pro. 14. 9.

sinne. These are they that esteeme the Prophets words as wind, and their menacies as mockes. These like those, of
Ier.5.3. whom the Prophet *Ieremy* speaketh, haue made their faces harder, then a stone, and haue refused to returne. A stone will be battered with an hammer, and worne in the end with continuall dropping; but these men will neither be bruised with the hammer of the law, nor mollified with the oyly drops of the Gospel, which are daily falling vpon them. Men they are not, but monsters, of a prodigious, luxurious, & rebellious disposition; to whom belongeth eternall confusion of face, which they cannot possibly escape, without serious and sound repentance of sinne, and turning vnto God before it be too
Vse.2. late. Secondly, all those are heere to be reprehended, which deferre their conuersion from day to day, like many bad pay-masters. As *Felix* said to *Paul*, *Go thy way for this time, and when I haue a*
Act.24. 25. *conuenient time, I will call for thee*: so they will turne, when they haue a conuenient time to turne in. They haue excuses to proue, wiues to looke too, or dead to

burie,

burie, they cannot (nay they will not) come yet, they haue not leisure to turne as yet. They can turne their religion with the weather-cocke, they can fit their profession (as Millers doe their sayles) for euery winde, how contrarie soeuer it be, they can turn any whither, but to God. These men may indeed be ashamed of their turning, & that with good cause: and that they may shame their former turnings, let them fire the wheele of their turning deuises, and returne to God. Otherwise they shewe themselues to bee of the nature of the Moone, whereon the Church doth set her feete, and to be the natural children of the world, which is made of turning mettall, and is constant in nothing but in inconstancie, changing her face as often as the Chamæleon dooth her colour. *Reu.* 12.2

Thirdly, all those are to be condemned, which wil leaue some of their sins, but will not part from all. They will needes entertaine one at the least, as their darling. But *Iames* saith, *Lay a part all filthinesse.* God forbiddeth vs to choose any of the waies of the wicked. *Vse* 3. *Iam.* 1.21. *Pro.* 3.31.

As there is no brooke so small, no riuer so little, but will bring a man to the sea, if hee will follow it: so there is no sinne so small, nor yet any of the wicked maiwaies whatsoeuer, but if a man addict his heart vnto them, & follow them to the end, they will leade a man to the pit of perdition, and to a wide & bottomlesse gulfe of euerlasting horrours, and horrible tortures.

Vse 4. Fourthly, those are conuinced of vnorderly turning, which turn from one sinne vnto an other, and not from their sinnes vnto God, as we are here exhorted. Some turne from their prodigalitie, to couetousnesse: some from foolish humility, to humble pride: some from sottish ignorance, & leadennesse of spirit, to captious curiosity, and to a spirituall lunacie, being ready to run wilde with their owne light. What is this but with *Æsops* fish to leap out of the frying pan into the fire, to escape bushes, *Ier. 4 1.* & fall among brambles? But the Lord will haue vs turn to him. *O Israel, if thou* *Isa 44. 22* *returne, returne vnto mee, saith the Lord.* *1. Thes. 1. 9* The Thessalonians turned to God frō idols, to serue the liuing and true God.

When

When we relinquish one extreame, we must not run to the other, but we must keepe the meane.

To conclude this text: wee all, both old and young, rich and poore, high and low, wee are all (I say) taught and admonished to repent of all our sins, and with speed to turne vnto the Lord. *Breake vp your fallow ground for it is time to seeke the Lord. Bee circumcised to the Lord, and take away the fore-skins of your hearts, lest my wrath come forth like fire and burne, that none can quench it. How long will ye loue vanitie, and accept the perfons of the wicked? Do right to the poore and fatherlesse, do iustice to the needy. O ye skorneful, how long will ye take pleasure in skorning? O ye fooles, how long will ye hate knowledge?* Will not the Lord haue vs to withholde the goodes, or the owners thereof, and that we dare to withdraw or withhold our selues from him, whose goods we are in many respects? He that turneth not vnto God, withholdeth himselfe from God, and locketh himselfe vp in the diuells holde. Maist thou not say vnto thy neighbor, *God, and come vp anie, and to morrow will I*

Vse. 5.

Zach. 1.4
Hos. 10.12

Ier. 4.4.

Ps. 82.2,3.

Pro. 1.22.

Pro. 3.27.

Pro. 3.28.

giue thee, if thou now haue it. And wilt thou now denie the Lord, that comes vnto thee for his owne, which nowe thou hast in thine handes to giue him, if thou list to part (if part) from it? We are forbidden to wrong & to rob our neighbor, yea (saith the Lord) *the wages of him that is hired shall not abide with thee vnto the morning*, meaning without his consent or leaue. And shall we presume to rob the Lord, to wrong the Lord, or to detaine any thing from the Lord, though but for a night, without his leaue & licence? Thou art the Lord, then turne vnto him, delay no time, withhold not thy selfe a moment from him. Thou hast no leaue, therefore leaue to loiter, and returne with speed. Thou art happie thou hast so good an owner, so kind a Master. *Paul* will not haue man and wife depart asunder for a time, without mutuall consent. And dareſt thou depart frō god without his leaue? Dareſt thou tarry away without his liking? Is there any safety, but vnder his wings? Was not *Eue* made a prey to the serpent, when she was absent from her husband? Is there any peace without

Leu. 19.13

1. Cor. 7.5

Gods

Gods pardon, or is there any pardon without mans penitency? In what a wretched condition is the malefactour apprehended & attached of high treason without the kings pardon? Is not his life a death, and his death a horrour? *Paul* would not giue place by subiectiō for an houre to the false brethren: So we should not yeeld to the diuell a iot. And as soone as hee saw *Peter* play a trick of simulation, he did incontinently rebuke him: so wee ought presently to reforme our waies, so soone as euer we doe perceiue that we tread awry, or wander out. Shall *Paul* trauell in birth, vntill Christ bee formed in the Galatians, and they restored to him, and shall wee be carelesse of our selues? shall not we be (as it were) in trauel and continuall torment till Christ be formed in vs, and we formed to him? Shall *Paul* pray that the Corinthians may do none euil, and shall not wee labour for our selues against all euill? Shall *Paul* be ready to bewaile those, which hauing sinned do not repent of their vncleannes, fornication, and wantonnes, and shall not wee lament, relent, and repent for our owne

Gal. 2. 5. 14.

Gal. 4. 19.

2. *Cor.* 13. 7.

2. *Cor.* 12. 21.

sinnes?

sins? Do we not know that tribulation belongeth vnto those, that will not turn vnto God? *Ashur shall be his king, because they refused to conuert.* *Amos* speaketh of some that swallow vp the poore, which are the creatures of God as well as the rich. And *Agur* saith, *There is a generation, whose teeth are as swordes, and their iawes as knives*; (horrible and bloody monsters) *to eate vp the afflicted out of the earth, and the poore from among men.* Shal any men, can any men be thus brutish, barbarous, and cruell hearted to their brethren, to their owne flesh? and shall we do nothing vnto our sinnes, which are the gangreues, and the plague-sores of our soules, and vtter enemies to our peace and safety? shall wee let them alone, shall we stand still, & suffer them to destroy vs? *O daughter Babel, worthy to bee destroyed!* And is not sinne the daughter of the diuell, and the *Babel* of the soule, as worthy to bee destroyed? *Blessed* (saith the Psalmist) *shall hee be* (not seeme, nor called) *that taketh and dasheth thy children against the stones*: euen so blessed shall that man be (I say bee) that dasheth his sinnes in peeces, and

Hos. 11.5.
Amos. 8.4
Pro. 30.14
Psal. 137. 8,9.

and killeth the killing corruption of his heart, which like the fire saith not, *It is enough*: and like the Crocodile, will grow so long as it hath any life, vnlesse it be both pressed and oppressed. If *Dauid* crie out, *Woe is vnto me, that I remaine in* Meshek, *and dwell in the tents of* Kedar; shall not we cause to lament, that we remaine in our sinnes, and for that not onely sinne dwelleth in vs, but we also in sinne: as it is to be feared, many of vs may truly say as much, if we did search our selues narowly. *Dauid* could say: *My soule hath too long dwelt with him that hateth peace.* Wherefore then should not we be wearie of our sinnes, which are sworne enemies to all true peace? *Amos* maketh mention of some, that desire the Sabbath were gone, that they might sell their corne deere, and falsifie their weights; yea, that they might buy the poore for siluer, and the needie for shoes. Their delay was as death vnto them. Shall any man make so much haste for filthy lucre, and to worke heinous iniquitie, and shall wee linger the time, and deferre to do good, to turne from our sinnes vnto God?

*Pro.*30.15 *Plin.l.*8.c. 25.

*Psal.*120.5.

*Psal.*120.6.

*Amos.*8.5. 6.

Dauid

Pſ.119. 158. *Dauid* was grieued, becauſe he ſaw men that kept not the word of God: & ſhall not we be grieued for our ſelues, when wee breake the commaundements of God, and demonſtrate our griefe by our true turning vnto him? Muſt *Ieruſalem* mourn, becauſe the children of *Iudah* haue ſet their abhominations in the houſe of God, and ſhall we be ioyfull and careles, while our hearts, which are the houſes of the holy Ghoſt, are polluted with abhominable corruptions, whereof we haue not all of vs as yet truly repented, as our liues doe teſtifie? Yea, rather let vs repent, and turne againe vnto the Lord, and then we may indeed reioyce. Was *Ieremie* ſore vexed for the hurt of the daughter of his people? Shall his eye caſt out riuers of water for her deſtruction? And ſhall not we lament for our owne hurt, for defacing of Gods image within vs, and for the many grieuous wounds of our ſoules? Muſt Chriſt be nayled to the Croſſe for thy ſinnes, and pearced with a ſpeare to the heart for thy wickednes, and wilt not thou turne from them, and forſake them? Shal he grone,

Ier.7. 29. 30.

Ier.8.21. Lam.3.48

and

and sigh, and sob, shall he sweate water and bloud for thy sinnes, and wilt thou yet delight in them, wilt thou not forsake and leaue them? knowest thou not that Christ bare our sinnes vpon the Crosse, that we should die to sinne, and liue in righteousnesse? *Paul* saith, that Christ gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, *Zealous of good workes.* Therefore, to shew our selues to be the redeemed of Christ, we must turne from our sinnes, and follow the workes of pietie and iustice. As there is no agreement betweene God and the Diuell, betweene Christ and *Belial*, betweene light, and darknesse: as there is mortall enmitie betweene the Eagle and the Swan, betweene the Turtle and the Pyralis, betweene the Ichneumon and Waspe, the Rauen and the Leriot, one of them iarring and warring with an other: so let there be no concord betwixt thee and thy sinnes, but as they contend against thy soule, so doe thou wage warre with them, and cease not till thou haue gotten conquest ouer them,

1. *Pet.* 2. 24.

Tit. 2. 14.

Plin. nat. hist. lib. 10. *cap.* 74.

1 Pet. 2. 25. Turning from euill, and turning vnto God, be the two Cardines, or celestiall Poles of mans conuersion.

them. And as *Peter* saith of the faithfull in his time; that they were as sheepe going astray, but are now returned vnto the Sheepheard and Bishop of their soules: euen so, though ye haue bene in time past stragglers from the Lorde, and transgressours of his lawe, yet now repent of your sinnes, and turne againe vnto him; so shall Satnan be grieued, his members silenced, the godly edified, your selues comforted, and God glorified; vnto whom be rendered all honour, praise, and glory, in the Church, and of the Church, for euer and euer.

Amen.

Trin-vni Deo Gloria.

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